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Cincinnati, Saturday, August 5, 1893.

Volume XIII, No. 5

A CLEAR-HEADED EPISTLE.

[To the Editor of the LIGHT OF TRUTH.]

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months ago I proposed a measure which I believed would give additional vigor and usefulness to your "Free Circle." I understand that a part of the proposed fund has been contributed, but am left in doubt whether it will be fully raised.

Why people whose income, current and prospective, exceeds needful and pleasurable expenses should be unwilling to use their surplus in a way to make the world, and and doubters to examine our facts, logically analyze their consequently their own posterity, better and happier is a

There was point in the sarcastic reply to the question, "How much did that rich man leave?" "Every cent," was the answer, and his estate probably destroyed the harmony of his heirs or made them spendthrifts and rowdies.

Although I am far from being rich in the modern accepta tion of the word. I have paid hundreds after hundreds of dollars in a truly missionary spirit for the purpose of discovering and propagating the sublime truths of the Gospel of Spiritualism, and I am now, while in the anti-chamber of the Great Beyond, at the age of four score and seven, and about to enter the dark valley of the shadow of death, feeling myself amply repaid by the relief from its terrors that I have obtained by the investigations of the philosophy of death since the advent of modern spiritual illumination.

In my early life the pictures of the future world, drawn by the clergy and revivalists, exceeded in horror, if possible Dante's imaginary Inferno. They taught that the soul of the "unconverted," retaining the faculties and sensitiveness of bodily life, would pass into hell at death there to remain and suffer till the "resurrection." Then soul and body would be re united, and as Spurgeon, in a London sermon, expressed it, addressing the sinners, said: "Then you will have twin hells. In fire precisely like what we have on earth, you will burn, asbestos-like, unconsumed. Your veins will be roads on which the tracks of pain will travel, and your nerves cords for the devil to play upon forevermore; his diabolical tune of hell's unutterable lament."

And all this in connection with his (Spurgeon) and fellow Christians, boast of the "mercy" of their God,-a solecism of the grossest nature.

And the sublimity of poetry was invoked by creed-makers to depict the wrath of their angry God for having been outgeneraled by the serpent they called the "devil" which he had created, as given in the mythological story of the Garden of Eden. Example:

"Hell beneath is gaping wide Vengence wants the areas command, Soon to stop your sport and pride And sink you with the damned."

And tender sinless infants did not escape this terrible vengence, and so strong was the hold that traditional belief had on the popular mind that men who, like Briggs, of the present day, dared to kick in the creedal traces, were not only stigmstized by the then opprobious name of "Infidel" but the venerable Abner Kneeland, was imprisoned for lecturing on what he denounced as a man-made religion. Now a hall in the same city (New York) in which he was persecuted. can not be found large enough to hold the crowds that assemble to hear Ingersoll defiantly denounce, and ridicule the teachings of an aristocratic and domineering clergy who hypocritically profess to be the followers of the "meek and lowly Jesus," "who had not where to lay his head."

And why this change in public sentiment in regard to, by far, the gravest question that can concern humanity? The answer is plain. The revelations of the aspostolic age, much of them given in figurative and symbolic language, had been so translated by the minions of the pedantic king (James I.) as to subserve the "interest" of the "Church of England." This is unwittingly admitted in their original dedication, but modern editions of Bibles, carefully omit it. "No Church No King" was a maxim, Churchcraft, and kingcraft went hand in hand.

Spiritualism came. It taught and continues to teach that man will reach a higher destiny than earth affords without the aid of Church or king. It teaches, even if the snake story in Genesis is literal instead of allegory, that there are "Brighter worlds on high

Then Adam in old Salem knew."

And that our present condition is but an initial steppingstone to a higher and progressive destiny in which the wrong-doing and errors our inherent proclivities and surroundings in this life have occasioned, may be outgrown, condoned and corrected. Yes, and reformatory punishment, not the whole question of religion. Therefore, the real religious vindictively inflicted.

Spiritual philosophy confirmes the teachings of St. Paul Dr. Franklin, and the Baron Swedenborg, that there is a that here must be fought the last and decisive battle between spiritual body, is now, is, present tense(not that there will be, materialism and religion-that is, as far as the educated as theologians teach) that directs and controls the apparent classes are concerned. Therefore, the churches, could they volition of our physical organism, "our natural body."

It gives a rational interpretation to the language addressed to Nicodemus by the great reformer, the "man Christ Jesus" You must be born again, "you, the real ego, the spiritual ualism, but warmly inviting it to their altars for impartial body" must leave the "natural body" at its death, retaining and unbiased examination. The Picayune differs with me your moral and mental selfhood, your individuality, and here, and says-"Admittedly in the presence of the great ciation, to be held in trust forever for the uses and purposes rejoin the loved ones in the invisible world from whom the cruel fiat of death has separated you. You will then realize clairvoyance or telepathy to refute a mechanical theory of what the "son of man" meant in this connection by born of nature." But I hold to is that, if we never receive a sign from the spirit and the "Kingdom of Heaven."

The above is regarded by Spiritualists generally, as the summun bonum of their teachings, teachings of sublime truths that are in the main confirmed by the indispensable comfort ourselves with, and with the social and business conpreliminary to all scientific conclusions, absolute and unditions of life as they at present are, that hope will not go for equivocal demonstration.

And just here, while writing, I am opportunely interrupted by the arrival of the LIGHT OF TRUTH, a timely coincidence. · · It contains evidently a kindly, though I respect- thing tangible to lean upon, if he desires to live differently fully submit, a misdirected criticism of my late unanswerable from that of the feeding and sleeping animal. You must inquiry in your paper.

"How shall I spend eternity?"

Brother Hill charges me, and I admit with a shadow of reason, with being too hospitable to the orthodoxies of our to uncrown herself before she can find a place to build herpredecessors and the present bigotry and aspirations of self a nest. But, Spiritualism stands in the breach and in-

the ground must be cleared before the seed is planted. This something which shall assure you of a time in which the is agricultural. Here parallelism is wanting. The obstruc- good and pure within you shall have a fair chance to come is agricultural. Here parallelism is wanting. The obstructural good and pure within you shall have a fair chance to come one course, and failed, through ill health, to give us another four songs and sells for ten cents, two cents postage. the following year. Prof. J. S. Loveland gave a course on me-

kill before breakfast. He took no account of his own soldiers that would fall in the battles.

By intensifying the resentment of our creedal antagonists, our soldiers are disabled and become less successful in making conversions. Our policy is to encourage disbelievers of the medium which he can not deny or doubt! For him significance, and listen respectfully to our interpretations.

"Soft words turn away wrath, grievous ones stir up anger." retains a veneration for parental belief and education has and he lives in both. Then let science begin with its hammer incidentally heard about spiritual phenomena. He procures and scales on this modern problem. Spiritualism has notha spiritual paper and his eyes first meet :

"Christianity is a superstition, a humbug, its votaries have transmogrified Apollonius of Tyana into their Jesus. Ingersoll is renovating the moral constitution of society, etc." He throws down the paper in digust.

Had he continued to read he would have found histories of phenomenal facts, revelation, slate-writings, materializations, etc., plainly impossible for the juggler to duplicate, attested by eminent men who have character to lose.

He would then have paused and mentally inquired: "Is all this less credible than the Biblical stories of Samuel and the donkies? The woman of Endor and Saul? The interview of John the Revelater with his 'brother of the Prophets? May they not be reasonably thought to smack somewhat of the legendary, while these recent events are established by living witnesses whose testimony would be taken where spirit of despotism from its arbitrary nature. It has also been life is at stake,in courts of law?"

And he would have further inquired: "If a law once exis ted, by virtue of which human being who had passed through the dark into the spiritual and invisible world, could return and communicate, as did Moses and Elias on the mount of Roger Williams at their head, to promulgate, perhaps, the transinguration, whether and when that law was rescinded if it does not now exist, and he would have been compelled to admit that but one answer was possible."

As this may be, and possibly is, the last time I shall be able to trouble your readers with my crude thoughts, I hope some of them who can do it better than I, will continue the discussion of the question about which I have given an out line, and endeavor to show brother Hill, and all who are of New England society and literature are flowering out into his way of thinking that Luther's rebellion against Popery when "Peter's Pence" could buy the privilege of debauchery, For sale here. confiscation, assassination, and the promise of heaven in the end, by which the indignation of all thinking men was aroused, was a very selfsteat tiling from the opposition that we can now maintain against the reform Catholic and hundreds of Protestant Churches combined. "Spitting against the wind is spitting in our own faces."

G. B. CRANE,

Written for the LIGHT OF TRUTH.

The Latest Problem of Modern Science. P. GALVIN.

Such is the title of an editorial in the Weekly Picayune New Orleans, Thursday, July 25th. It speaks in favor of a scientific investigation of Spiritualistic phenomena and says the great mass of accumulated evidence brought forth through clairvoyance and hypnotism is underminings the strongholds of indifference and skepticism. Now, to one raised in the South, that is a long stride forward. It means more than appears on the surface. The Picayune is an old and conservative paper, voicing the ideas of the educated and better classes in the State, and, when we see it assuming its present attitude towards Spiritualism, we may rest assured, the icatory discourse being delivered by Prof. J. S. Loveland, of leaven is working its way through the thoughtful men and California. This meeting was a great success, although from women of the South. In my opinion, it is only a question of a few years, counting them as we must in all such radical a few years, counting them as we must in all such radical reforms, when Spiritualism will indeed become the "latest problem" in the South. And, as far as I can see, all who are inclined to worship, in its highest and best forms, and who have no desire to be brought down to the idea of man being nothing more than a speaking and thinking lump of clay, will be forced to face and examine the gathered testimony of

Spiritualism. On its proof rests man's hope of life being more than "a fitful and feverish dream." The old idea of man trusting the hereafter to the dogmatic dictum of the pulpit is past, whether we like it or not, and man, if he is to be kept above the dead level of materialism, must have proof of a something indestructible within him That is the problem before us; and on its solving will depend men and women of the world are beginning to turnt heir careful attention to clairvoyance, hypnotism, etc., well knowing ever see the natural trend of things, and which they never do until they are accomplished and accepted facts, should be where such papers as the Picayune are. Not fighting Spirit-

mysteries of life and mind, we have no need of apparitions the other life; can not see anything of it; can not touch the minds of our fellows, and come in rapport with them in feelings and thought, we have nothing more solid than hope to much in keeping (us from accepting the theory, "tis all of life to live." The conditions of material existence are of such a peculiar nature in this modern age that man must have somegive him something he can build a strong confidence on. And where will you find this support outside of Spiritualism. Not in the churches as they are now run. There reason has vites reason with open hands to its holy places and says-But I claim that it is only a shadow. He correctly says "Your mind is tired, and your heart is weary seeking after

tance to us is active, vindictive, and backed by popular prejudice.

Don Quixote figured out how long it would require to

yet only on the threshold of existence, and that every faculty

yet only on the threshold of existence, and that every faculty

or the passe of the pumpler he could in you shall exercise itself in the preformance of its destined. exterminate his enemies on the basis of the number he could in you shall exercise itself in the performance of its destined

'tis an actual Easter with its open tomb and restored Master. The world takes on brighter colors, the birds sing sweeter, and he finds life sermons in running brooks and wayside A person who has accepted orthodox from childhood and stones. From this on the two worlds overlap each other, ing to fear. She is ready and willing; and when science gets through with her accumulated evidence, science will bow its head and say, "I am satisfied. There is something more than was ever dreamed of in the pholosophy of materialism. God reigns. Let us all worship him." And the educated and the ignorant will gather round the same altar, and all doubt will vanish, because every man shall see and know for himself. And I, for one, shall welcome the day whem calm eyed science shall draw near to the face of Spiritualism and read the story therein for itself. And I am glad we have one paper in this State bold and honest enough to take the stand the Picayune has. Let all Spiritualists remember it kindly

> I have already shown how it is that one phase of Calvinism tends towards liberty while another phase developes a said that the best way to do away with bad laws is to put them into practice, so that their hatefulness may become obvious and cause the legislators to repeal them. These causes led to a certain class of Puritans themselves, with first distinctive aunouncement of the great principles of religious liberty. For this, the other Puritans drove him away and persecuted him, but finally came over to his ground. In spite of all its forbidding qualities, the Paritanism and earnest religious spirit of New England has carried its people heroically through many terrific struggles in its earlier life and now as the more bigotted elements are wearing away much richness and beauty.-From Dr. Babbitt's "Religion.

Mt. Pleasant Park, Clinton, Ia.

ado Mt. Pleasant Park Camp-meetings is the child of the Iowa Contrence of Spiritualists which was organized at Ottumwa, Ia., in November, 1882. Col. D. M. Fox, publisher of the Spiritual Offering. was the most active agent in getting up the organization. Mrs. C. L V. Richmond, Mrs. Nettie Pease Fox, Mrs. Dr. Juliette H. Severance, and Mr. C. W. Stewart were the leading speakers of the organizing convention. The conference was duly incorporated under the laws of Iowa, and, as it was intended, largely as a missionary organization for the diffusion of a knowledge of Spiritualism, the State was divided into districts to facilitate that purpose. Though termed the lowa Conference it included, from the first, members from other States, and eventually legally changed its corporate name to "The Mississippi Valley Spiritualist Asso-

Among the first moves of the association was to inaugurate an annual camp-meeting. Mt. Pleasant Park, at Clinton Iowa, was fixed upon as the most desirable location. Beautifully located on a bluff, overlooking the city and the valley with ample railroad connections, nothing was lacking in lo cation to make it the peer of any camp in the country. Bro ther Wm. Skinner, owner of the park, contracted it to the association for \$2,500, giving ten years time in which to make payment for the same.

The first camp-meeting was held in August, 1883, the dedin the receipts, and, as usual, there was sharp criticism of the

Although ten years allowed by the contract for payment, certain parties began, soon after the first camp meeting, to agitate the question of payment and the formation of a stock company for the alleged purpose of paying the debt at once and securing a deed for the park. Though strongly opposed this proposition, unfortunately, was adopted, and at the semiannual meeting held in Maquoketa, Iowa, March, 1884, the Mt. Pleasant Park Stock Company was organized "as an aux iliary association of the Iowa Conference of Spiritualists.' At its organization the stock company voted the officers of the conference for its own. This anomolous condition of the same officers for two distinct corporations has continued without change until the last two years and has been the cause of incurable confusion. Notwithstanding the proposition of the stock company to pay the debt and secure the deed at once, it did not take the deed till the camp-meeting of 1885; and then, instead of having money enough to pay the \$2 800, it had only \$1 300, and was compelled to borrow \$1 500 to secure the title. It had, however, according to its books, sold and taken payment for nearly \$4,000 worth of stock. And this debt was not fully extinguished before the ten years' time of the original contract with Father Skinner had expired.

The confusion and feeling which has resulted from this mingling of two corporations in one, has been a serious drawback to the prosperity of the camp. But at the camp meeting of 1891 arrangements were made and agreements entered into by the two corporations, and Mount Pleasant Park was deeded to the Mississippi Valley Spiritualist Assospecified in their respective constitutions. This is a most destrable consummation; but our experience is a most suggestive warning to all Spiritualist associations to keep clear of stock companies as auxiliary assistance: for the real membership of our camp, after having paid through this auxiliary helper at least \$10,000, are still under obligations to pay more than the original purchase price of \$2,800, before we can be is enjoying the fruits of years of devotion to spirit voices, in free from all encumbrances.

But while these financial matters have interfered with needed improvements of the park, they have not prevented materializing mediums in this haven of their order need not the great success of our meetings as instrumentalities for dif- complain that the spirit on the earth world has been neglectfusing a knowledge of the phenomena and philosophy of Spiritualism. We have had our share of the best talent for all phases of mediumship. Nor have we had any failure of platform speaking. We have had nearly all the prominent waning, as people of sense and observation are learning that Prof. Kenyon, J. Clegg Wright, Fred. L. Willis, G. W. Kates, Prof. J. S. Loveland, W. J. Hull, Lyman C. Howe, W. F. Peck, Moses Hull, and perhaps some others have been regularly employed of our men speakers, and of the women, C. L. V. Richmond, Nettie Pease Fox, Mrs. Bishop, Ada Sheehan, Mrs. Orvis, Mrs. Lillie, Mattie Hull, Mrs. Luther, Helen Stuart-Richings, Dr. Juliet H. Severance, Jennie Hagan, Mrs. Kates, and Mrs. H. S. Lake have been employed by our association. From the first it has been our purpose to promote the scien- meric art. tific method of investigation, and several courses of lectures have been given to that end. Prof. W. M. Lockwood gave us

in you shall exercise itself in the performance of its destined milasion?—for each faculty of man is a carrying forward factor in the sum total of man's happiness and perfection."

Ah, what a sigh of contentment must well up from such a one as I have imagined, when he receives a test at the hands of the medium which he can not deny or doubt. For him of the medium which he can not deny or doubt. For him of the medium which he can not deny or doubt. For him of the medium which he can not deny or doubt. For him of the medium which he can not deny or doubt. For him of the medium which he can not deny or doubt. For him of the medium which he can not deny or doubt. For him of the medium which he can not deny or doubt. For him of the medium which he can not deny or doubt. For him of the spiritualism, we have welcomed the honeral element of true Spiritualism, we have welcomed the honeral element of the Spiritualism, we have welcomed the honeral element of the Spiritualism, we have welcomed the honeral element of the Spiritualism, we have welcomed the honeral element of the spiritualism, we have welcomed the honeral element of the spiritualism, we have welcomed the honeral element of the spiritualism, we have welcomed the honeral element of the spiritualism, we have welcomed the honeral element of the spiritualism, we have welcomed the honeral element of the spiritualism, we have welcomed the honeral element of the spiritualism, we have welcomed the honeral element of the spiritualism, we have welcomed the honeral element of the spiritualism, we have welcomed the honeral element of the spiritualism, we have welcomed the honeral element of the spiritualism, we have welcomed the honeral element of the spiritualism, we have welcomed the honeral element of the spiritualism, we have welcomed the honeral element of the spiritualism, we have welcomed the honeral element of the spiritualism of the spiritualism

Mt. Pleasant Park embraces some nineteen acres of land, and is about one mile from the Milwaukee, Northwestern and C. B. & Q. R. R. depots. Electric motor cars pass the grounds every few minutes, rendering them easily accessible. Electric lights are close by and shine upon the grounds, and will no

doubt be soon placed in the park.

It would be an impossible task to mention all who have worked to inaugurate and carry on this camp-meeting, and to particularize may seem invidious and partial. But there can be no doubt that Col. D. M. Fox was the greatest power in organizing the Iowa Camp meeting; and that to Mr. B. B. Hart belongs the credit of devising and pushing the Mount Pleasant Park Stock Company. Among the past and present workers no one has been more untiring than H. H. Roberts, workers no one has been more untring than H. H. Roberts, of New Boston, Ill. Among the early efficers and workers should be mentioned, Drs. Dobson, Adams, and Munson, Messrs. McCarrol, Jackson, Skinner, and Dr. Juliette H Severance. Later workers include Mrs. Olive A. Blodgett, Will C. Hodge, and L. P. Wheelock. Without the untiring work and vigilance of these last named, it is doubtful if the association would not have succumbed to the opposition it. would not have succumbed to the opposition it has encoun-tered. Scores of others, not in official positions, have performed noble and unselfish work. B. A. Cleveland succeeded Col. Fox as President of the association, who was followed by Col. Danforth, of Chicago. The next was Jim G. Anderson, who was called to the other side of life before really commencing his work. His place was filled by Mattie E. Hull, Vice-President, until the election of Prof. J. S. Loveland in

1887, who has been successively re-elected every year since.

Mt. Pleasant Park was dedicated not only as a campground, but as an educational center. The erection of buildings for this purpose was contemplated from the first. But the unpaid indebtedness has raised and kept alive the fear that it was unsafe. But the acquisition of the title by the association has removed that objection. But it is very doubtful whether we ought to attempt the erection of colleges or other educational institutions upon the presant plan of endowment. The higher education of the past and present is an aristocratic institution and should be superseded by something more democratic.

Onset Camp-Meeting, Mass.

The great meeting is going on from day to day with increasing attendance and interest. This beautiful home for Spiritualists is situated on an arm of Buzzards Bay, within wo miles of "Gray Gables," the Summer home of President Cleveland.

Oaset has now about five hundred cottages, tents, hotels, and in the height of the season numbers some three thousand resident proples. On Sanday a couple thousand more visit for the day. A fire tand of most is employed Sundays. The singing has been led by Mr. A. F. Maxam, of Brattleboro, Vt., a sweet sympathetic singer who puts soul into his songs.

The speaking here has been varied and often excellent. Mrs. Clara Banks opened the meeting July 9th with one of her electric and epigrammatic speeches, cutting a snap into the end of many of her sentences with a breezy sarcasm that reminds one of the crack of the whip of the old time coach driver of the "tallyho." Dr. Geo. A. Fuller, terse and smooth in rhe-toric, filled the afternoon with manly eloquence that found hundreds of charmed listeners. Mrs. Maggie Waite, platform test-medium from San Franc sco, made her debut at On-set at the close of Dr. Fuller's lecture, and roused the audience to great enthusiasm. She went through the audience with almost flying feet and poured her tests into the very ear of the recipients, nearly all of whom recognized what was

Mr. Thomas Grimshaw, a modest, bright young English speaker and medium, gave an hour of good sense on July 14th and elicited strong words of encouragement from many.

The Veteran Spiritualists Union held a fine convention on the 15th, and Jacob Edson with others told a large audience of the noble work done and the greater work needed to be done to found a home for worn-out mediums.

Mrs. Carrie E. S. Twing spoke on prayer and Spiritualism the 16th, to a great Sunday audience, illustrating by apt stories and personal experiences the power of prayer, her sweet manner and sympathetic voice holding the closest attention of the throng.

Edger W. Emerson-one of the princes among platform mediums-put a chain of conviction around the vast audience by his rapid and telling tests.

Mrs. J. R. Nickless, late of the Pacific Coast; tall, queenly,

and tasteful in dress, spoke grand words on the power of thought to a large week day audience the 20th. Dr. Geo. Colby, of Florida, spoke for the first time Sunday, July 23d, and pleased by his flowing sentences and his attractive address.

There are a number of mental mediums here, notably Mrs. Dean, Mrs. Twing, Mrs. Waite, Mr. David Brown, Mrs. Parmenter, Mr. Harlow Davis, and others whose names escape my memory. The materializing (?) mediums are coining money nightly, being patronized by the earnest seeker and the amusement hunter. Their exhibitions are set in semi-darkness, mixing fact and fiction so that all shall have something to talk about next day, whether they mourn or rejoice that a dollar is less in the pocket. One medium of this order is reported to have said that she intended to "work the materialization phase for all it was worth this Summer," and no doubt ber cabinet is in excellent order for spirits or mortals to ma-

A very comforting thought come to many old people, that is, as the physical sight dims the spiritual sight brightens. On that account very old people, whose eyes are unable to see small print by good daylight with spectacles, are quite sure they recognize their spirit friends in almost total darkness, and these old people are among the most constant attendants at these dim, dark, and money getting seances. The faithful are sure the materializations are genuine, and the skeptics are equally sure they are not. So Onset is full of devotees and doubters, and the bank accounts of the materializers are growing heavy. One claims that she has made \$40,000 in this business, another has built a costly villa out of the proceeds of these seances, supplemented by a pension, the price of a lost eye, some \$11,000, and twenty-seven dollars a month. Another a beautiful cottage near the centre of the camp, while another is fast preparing to build a home in Boston. Surely

The mental mediums are having a better patronage this personation, transfiguration, and fraud are often mixed in

with genuine forms. The Onset meeting continues through August, with Mr. J. Frank Baxter, Mr. A. E. Tisdale, and Mrs. Ida Whitlock as speakers. The meetings will, no doubt, grow in number as August days come, and Dr. Storer will preside over still greater [audiences on the Sundays of that month, Prof. Dolph, the California hypnotist, has been carrying on valuable meetings in the arcade, where people can study the mes-

The new "Hymnal," published by the writer, is being used in congregational singing everywhere. It contains ninety-

ble to issue tracts and other spiritual literature on a large

and economic plan as it is done by our Church contemporaries.

prices, and to generally improve the literature of Spiritnal-

ism, has been to many an absorbing question; and after con-

sulting with the ablest lawyers and the best business men

Spiritualists are human beings, and in making invest-

ments are governed by the prudent methods that obtain among

all conservative investors of money. But while not caring

to subscribe for stock of a company located a long distance

from their homes (which would under the laws of Ohio ren-

der them double liability of a stockholder) they are frequently

called upon, and do purchase bonds under a first mortgage

(thus aiding enterprises they desire to see prosper) at a low

rate of interest, where someone under the terms of the mort-

gage is selected as trustee to see that the conditions of the

The trustee selected by the LIGHT OF TRUTH, Mr. You-

within our ranks our plan was formulated.

loan are complied with.

How to add to the important feature of good books at low

OUR REPLY

To an Attack Made Upon Us by a Contemporary.

The following is a reprint from the Progressive Thinker of July 224. Many of our readers do not see that paper, and upon reading our editorial last week might not understand our reason for its insertion. The subscribers to the Light or TRUTH are of such a character that they would quickly cease to read its pages were its ofiture to engage in abusing other papers and publishers. Therefore, as an explanation and satisfication for the above referred to editorially, we deem it just to ourselves that the whole subject that gave rise to them to censure or approve our conduct in the matter. We therefore reprint the charge made by the Progressive Thinker reflecting upon the character and business methods of the LIGHT OF TRUTH

A GENERAL REVIEW.

CONFIDENCE GAME AMONG SPINITUALISTS. DESASTERS THAT HAVE POLLOWED. NO END OF THE SCHEMES OF ADVENTUALES. THE SCIN BROCGST ON INVESTORS.

Ever since the alvent of Modern Spiritualism mountebanks, impostors, adventurers, and swindlers generally have arisen on all sides, to prey upon the unwary, credulous, and * The Progressive Thinker self-connding soul. realizes that it is a duty at certain times to denounce in bold and vigorous languageany fraud which is being perpetrated. What is true in civilized government is also true, to certain extent, in Spiritualism. When a hardened villain and incorrigible offender, one who is dirty spiritually and morally, poses before the public, a word of warning should be given.

Here follows a long arraignment of the Religio Philosophi cal Journal, which under no consideration would we reprint, esteeming as we do both the paper and the great good it is doing in its own sphere of labor.

The great evils that Spiritualism has to contend with are those egotistic, self inflated fellows who are always on the verge of success! They constitute a dangerous class. It has been the history of The Better Way, which transmitted its unenviable qualities to the LIGHT OF TRUTH As is well known, the old Better Way never paid a dividend-in other words, it was a losing investment from the start, a very dismal and heartrending failure, and no end to bleeding the benevolent to give it additional strength proved of any use. " "

A PUBLISHING HOUSE WITHOUT A BOTTOM.

But now comes a new scheme on the part of C. C. Stowell, of LIGHT OF TRUTH, who is at the head of the gang. I. seems to be a confidence game-unparalleled for its b ldness and audacity. The assets of LIGHT OF TRUTH, probably not not worth \$500, will pose as security to the extent of \$25,000. bonds of \$50, etc., being issued and sold, the amount to aggre gate \$25,000 to be used n starting a publishing house. All this is to be controlled by Stowell; you who furnish the money have nothing whatever to say in the management of the business; you can see the capital you pay in fade away, vanish, and you have no redress. It has not even the meritof a joint stock company. Mr. Stowell is not compelled to show you the books, or make a report, or let the light of heaven in on any of his schemes. He, comparatively poor, issues bonds to the extent of \$25,000, and thinks you damphool enough to buy them! He does not give the security of a bank clerk even, for here they are compelled to give bonds before handling other people's money. A horse-car collector gives some personal security, but this Cincinnati adventurer purposes to have placed in his hands, \$25,000 of your money, giving as security what would not sell probably at auction to-day for \$250. Are you senseless enough to bite at such a bait?

What think you of the spirits who propose to father the subtle scheme? They never saw heaven, and never will. They must be imbeciles of the first water.

MONUMENTAL, CHEEK.

Did anybody ever see such monumental cheek and audacity; such unparalleled impudence in C. C. Stowell send- end. When first ing out confidential circulars, to those supposed to be guilible, wanting to raise money, and putting in as security what the paper had already sunk.

Does Mr. Stowell think that Spiritualists have lost their common sense, and will respond to the twaddle he sends out

in his circular? . .

We warn our readers against the system of financiering adopted by Stowell. It has not even a modicum of common sense to sustain it. It appears to be rotten to the core, a scheme unsurpassed for its shrewdness to get into the pockets of the confiding.

HONEST INDUSTRY.

It will win. We work early and late. Our wife is ever at tributions in conducting a business distinctly our own and not yours. When the generous hearted Dr. Greer sent us a retary, and Capt. her post of duty. Neither of us will receive gratuitous congift of \$10 when we first started the Progressive Thinker, we returned it to him, he, however, forced it on us, and it was not long before some poor soul felt its genial influence. We have never sunk a dollar on this paper. WE NEVER WILL We offer our spiritual "wares" for sale, and when we commence losing money we shall know such "wares" are not wanted as they come from us. But honest industry has a hard task to contend with those who are constantly overshadowing the benevolent and getting assistance financially. Such a practice is a blow at honest industry; it assists in sustaining incompetents, while at the same time it is a blow at honest workers. It offers encouragement to penniless schemers and mountebanks, who are constantly coming to the front, and who have never succeeded and never will. gives Jesuitical spirits an opportunity to step forward personating angels of light, to get into your pockets.

WE HAVE SOUNDED THE ALARM.

Spiritualists, you have heard our warning! You are at liberty to act as you see fit, but before investing go to Cincinnati and interview those who are acquainted with the adventurer who is trying to become the custodian of other people's money.

THE ILLUSTRATION.

The illustration which stands at the head of this article speaks for itself. The mule has evidently read Mr. Stowell's confidential circular See, the mule wants hay, and wants it badly; \$25 000 in hay has gone into the capacious jaws of the more to be invested in hay, which they propose to eat. a scheme ever more flimsy, foolish-idiotic? Indeed, the illustration ideally represents such watered stock! Spiritualists, how do you like the mules. How, too, do you like the gang at Cincinnati?

Your special attention is called to an article following from Cincinnati Read that and you will say that we have been none too soon in sounding the alarm.

WORDS OF WARNING.

THEY COME FROM CINCINNATI, OHIO.

STOWELL'S CONFIDENTIAL SCHEME TO HANDLE OTHER PEOPLE'S MONEY.

THE WAY MRS. RUFFIN WAS BURD TO SUPPORT THE OLD COL-

LAPSED BETTER WAY. THE NEFHEW STEPPED IN AND AVERTEDHER COMPLETE RUIN.

A PROPOSITION TO BLEED GULLIBLE SPIRITUALISTS.

To the Editor :- It is only in the spirit of truth and not with a feeling of hatred or malice that your correspondent has taken the special pains to ferret out a little scheme that is being put on foot very slyly and very quietly by the LIGHT OF TRUTH. Indeed, were it not for the protection of the stucere, unsuspected Spiritualists who have financial ability and

wish to help the cause; were it not for the good of the whole cause, this communication would never have been written. and I send with it a hearty consent for you to make use of it to the best interests of Spiritualism.

Not long since a circular letter was handed me by an old friend and well to-do and honest Spiritualist, that came from the LIGHT OF TRUTH office, dictated by C C. Stowell, the gist of which is very transparent to all sensible, thinking

persons, were they not even acquainted with all parties concerned. For instance, the introductory paragraph: Dear Sir :- You and I have been acquainted so long that I have come to regard the relationship as close and confiden

tial, and feel free to write you on such matters that to an ordinary friend would not dare to discuss."

pumbrat has spared no time or labor in hunting up the to add a publishing house, which in time will rival the most recuests of this man, as connected with the press, and find successful book concern in the land." substantially these facts

thing over \$25.00 have gone into this paper," conveying the ever ready to hoist and bear the flag of truth. Plain Fact, idea that their stock and stuff is worth that much money. Chichasti, Oho. and also that Mr. Stowell has mortgaged the office to one Morgan G. Youmans for that amount, when in reality fow would duplicate all of his old printing material with new. True, a great deal of money has gone into that concern and that was bled from an old widow lady whose name we near in Kentucky, and hoped to raise a large capital by selling its tuga elsewhere in this article, and whom they would probably the editorial be spread before our patrons, and thus enable have bankrupted, but for the reason that Mr. Stowell (as a materializing medium, controlled by her spirit husband; failed up among its stockholders-all of which occurred before Mr. broke up his game.

son worth of stuff for \$25,000 as a basis upon which to sell conds, or to indate the valuation to a sum equal to the amount to be raised, and use that raised or valueless mortgage, with usught but the promise of irresponsible parties under t, to secure the bonds. That is what is usually called watered stock "

Now, in this State an organization or concern raising money in that way must present security to the extent of give such security? He is not worth one dollar in fee so far sell all of her real and chattle property in this city. Mr. Wright, as we can learn, and if the Spiritualists have any money to give to the cause, let them give it where it will go the farthest towards the relief of the suffering in this world or toward than to do good; but not into the hands of pretenders and schemers, as the head of this paper shows himself to be in this latest confidential circular.

money to salaried officers, etc., etc. This company was organ- later ized under the laws of Kentucky with an authorized capital suck of \$25 000, to per cent being paid in at the time. The company must have soon grown wears of pulling from their

this city (the aforesaid widow) on their stuff for 1,300; then Dec. a 1500, gave chattel mortgage to Mrs. Eliz Ruffin on the same stuff for \$1 3000; then on Maich 19 1590. gave chattel mortgage to Elizabeta Ruffin for \$1,230 and cancelled one for \$1,300 Also on February 28. 1891, gave chattel mortgage to Elizabeth Ruff n for \$5,129. The mate. rialized spirit of Ruffin, Colonel through the medium Stowell, told the good old soul it was right, and they they got the money. The stock company collapsed, and the useless stock was turned over to Stowell. The spirits or the mortals who stoop to such trickery can not succeed,and must go down in the organized, they were reported in the mercantile sgency as "light in responsibility, and only good for

ry in the Johnson building; Isaac L Barney, editor. At the present time, in the circular letter. Mr. Stowell claims to have exerted a mortgage or deed of trust to "Morgan G. Youmans. the president of

small bilis " Now.

at this time the

officers were Mor-

gan G. Youmans, engineer of eleva-

tor and machine-

the defunct Better Way Stock Company, as the responsible security man, by whom and through whom the bondholder is to receive his interest at 6 per cent, and the principal

said letter has been sent will make a note of the fact, and not be led blindly into any scheme by such misstatement, and if there was, what security does it present for \$25,000, while only covering \$500 worth of stuff that would not sell to day herd, and they propose to give that as security for \$25,000 for \$250? That "subscriptions are coming in by the hundreds" is another glaring misstatement, false in every respect. There are just thirty-six galleys of a mailing list, with an average of 150 names to the galley, or 5 400 names, counting deadheads and all-say 5 000 at the farthest. That list will

> ists, like the picture, so far, of the gang? circulars and his actual circulation? Do you feel like caressing bim?

> To catch the Spiritualist who always expects or hopes to double his money, or get a good dividend on every dollar invested for the good of the cause, and also those who would only wish to get a 'moderate interest," they are Book Concern, that began on \$28,000 a few years ago, and that now runs into the millions, boiding that responsible for the growth of Methodism, when, from their own statement, Methodism is on the decline, and the ministers are to day deploring the condition of things. Does not the whole thing, from beginning to end, but exhibit the itching palms of avarice and chicanery; the eagerness to get their hands on the purses of the moneyed few in our ranks? Commodious temples and schools might well be built, and homes for the worthy and needy, and the money go to a good cause, and to the uplifting of humanity; but a paper is a private matter Just as well might a company be formed to start a grocery or dry goods store, except that a paper properly run is an educa-

tor and promoter of the intellect and the spiritual in man.

As a Spiritualist, I do not object so much to the stock company plan, only that there are always so many in it wanting large salaries, that must be paid, even when gotten up by honest men with honest motives and business-like princi ples backing it.

In my opinion there is no business foundation whatever to the project, and I am loaded with all the evidence to prove even more than I have thought necessary to use here, and

To copy the whole of the letter would be a useless waste detriment and disgrace of the cause in the end, despite the they paped in the formation of this company simply and of your space. Suffice to say that the meaning and the cumassertion in the letter that "Our spirit (friends who may be
aing intend in an guarang in every sentence that your correspressy good, but have got in very had company) asy it is time
positive to advance the cause of Spiritualism, at the same time
positive to advance the cause of Spiritualism, at the same time
fully knowing with whom and what they were dealing, and

Some warning visions have been had and a thorough in-First, the letter states that "up to the present time some vestigation made, and I berein sound the alaim, and remain

OUR REVIEW.

The Seller Way was started in 1867 by consolidating a into the pockets of the proprietors-for instance, \$1.2475 number of smaller papers. The company was incorporated stock. As but a small amount was taken, indifference grew to longer gull the good old soul-a nephew interfered and Stowell had any connection with the paper. But as Mr. Stowell stood well in his native city, friends came forward and Second. Note the scheme. They propose to mortgage tendered their assistance, upon condition that he remain with the paper. This he did coursegously, though time and sgain offered larger salaries and pleasanter employment. Continu ing in his work the paper gradually improved, growing in

Among those who aided financially was Mrs. Ruffin re ferred to. After her re-marriage and removal to the West twice the sum to be raised, or the act is illegal. Can Stowell she instructed her agent, Mr. Jacob Wright, of Cincinnati, to and not Mr. Stowell, found a purchaser for her interest, who agreed to back and run the paper, provided the company sell spiritualizing humanity, without hope for further returns it out entire, as an old controversy existed among some of the stockholders as to the policy of the paper.

Mr. Wright acting for Mrs. Ruffin, now Mrs. Brown, in A little more about the old stock company, that collapsed connection with the directors, sold and transferred the paper secouse the few that were in it with means could no longer Mr. Stowell remaining as manager under salary as before. stand the expense of the concern; the extravagant outlay of and the name of the paper changing to the LIGHT OF TRUTH

From the time Mr. Stowell became manager, up to the present time, it has paid promptly for its labor and material own porkets for they were organized July 16, 1857, and Janus and asked for no quotations of credit because it was nobody's ary 9, 1889, they gave a chattel mortgage to Enz Ruff n, of business what it was worth or who owned it, provided it was

mads, the Progressice Thinker and its coadjutor have tried to belittle in the eyes of Spiritualists. We might have secured most any trust company in the great cities to perform this function, but it would subject us to heavy fees while doing it no better than Mr. Youmans. This gentleman is an unassuming individual, though fine accountant—honest, above reproach, and has been for years a steadfast friend of our cause and its societies in this city. After careful investigation he kindly consented to accept the trust without charge to the bondholders or ourselves. His duties are fully set out in the mortgage, which we have not space to print entire, but will quote therefrom enough to show the investors' security: 'Each of said bonds to bear the following endorsement. Master's certificate) "Morgan G. Youmans hereby certifies that this bond is one of the bonds described in the within mentioned mortgage. (Signed: Morgan G Youmans, Trustee.) THE MONTOFFAUNT THE MORE OF THURSE 5055 ALTE DE THE MONDOEARUTH THE TO CHANGE AMILIAN THE LAPITHOT CHUTH THE MORE OF TRUTH

SE 1 30 H LOO THE MOHT OF THUTH те понеобаниян Винания получать 1 SHOWING it sept illey WEST BOOK THE LIGHT OF THUTH THE MOHT OF THUSH THE LIGHT OF THUTH THE MEHE OF THUTH CELLA. THE MOHT OF TRUTH HE MGHI VETHUTH THE LIGHT OF TRUTH S 150

THE LIGHT OF TRUTH

THE MOUL OF TRUTH 120 ше пергоелияти преперсования

FAC SIMILE OF COUPONS. "Said bonds are not entitled to share in the lien or security of this mortgage unless they have endorsed thereon the ceitificate of such Trustee, and whereas it is the intention of

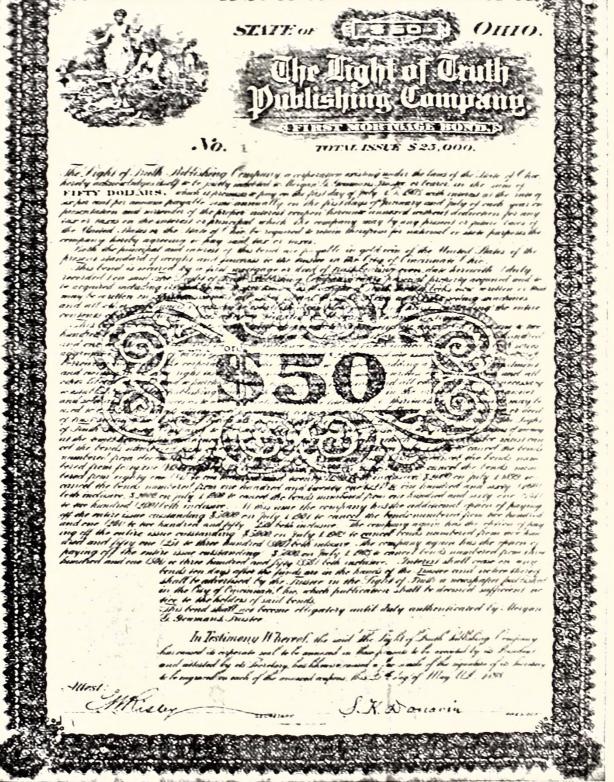
said by executing and delivering to the party of the second part here to a first mortgage on the entire personal property of the party of the first part to be held upon the trust limitstions herein contained. "Now this indenture witnesseth: That the first party for the purpose of securing the payment of the principal and interest of the bonds by these presents doth grant, sell, assign,

these presents to secure the payment of said bonds afore-

release, and carry, with the said second party its lawful successors and assigns forever, all sid singular its personal property situated and being in the County of Hamilton, including its newspaper, known as the LIGHT OF TRUTH, volumes of books now written or that may be written on Spiritualism and all other liberal thought, and all other appliances necessary to establish a complete publishing house, including the entire contents of all of its branch offices, wherever situated, which said first part has or may acquire in respect to said business, including its good will, issues, and prefits of said first party.

"To have and to hold in trust for the equal pro rata use, benefit and security of all persons, forms or corporations, who shall become the owners or lawful holders or any of said bonds issued bereinder without preference or priority of one bond over another for the uses and purposes herein declared, and upon the trust herein set forth. Until default shall be made in the payment of the principal or of the interest on said bonds or any of them, it shall be suffered and permitted to possess and enjoy said property.

' First party shall punctually pay to the Trustee a sufficient sum to pay and meet the interest of the said bonds semi-annually as the sum may fall and become due according to the terms of the said bonds. If default shall be made in payment to the party of the second part, of the principal or interest monies mentioned in the said bonds or coupors of continuing his or her subscrip ion, every subscriber may have either of them, as herein before provided, and if such default the gratification of knowing that he is or she is aiding a shall continue for a period of ninety days, the Truster, see worthy enterprise on to final success, which will be an honor oud party, upon the written request of the holders of onetenth in amount of the bonds then outstanding in respect of which default may have been made proceed by suit in equity or at law as the said Trustee may be advised by counsel to em-The Light of Truth Company has for its stockholders force payment of said bonds under the judgment or a decree therefore, no honesty of purpose is manifested in the tone of the issue of bonds. While engaged in other lines of business, property-may sell or dispose of the same as shall appear best



United States of America.

FAC SIMILE OF BOND

The fact is, there is no mortgage on record from C. C. an honor to the cause and paid its debts. Its growth has not Stowell to Morgan G. Youmans, and parties to whom the been phenomenal, though it might have been made to enjoy such a career had we entered the field of sensationalism. But our reverence for Spiritualism was too great to subject it to any such degradation. The Banner of Light-the oldest Spiritualist journal, and we believe teaching Spiritualism in all its purity-had a steady growth, backed with ample private capital and the eminent talents of the ablest editor that the cause ever had, and is a guide all may follow in general not run the paper and pay expenses, and some one must be though each one may have a special mission in connection bled-is probably being bled. How do vou, honest Spiritualwith the cause. We have ours. It is to uphold the dignity How do you, "gullible" advertisers, like the discrepancy of many thousand existing between Stowell's advertising derstanding, its principles to an investigating public that it may not fear to co operate with us in one common aim-

The growth of the LIGHT OF TRUTH is similar in compart son, as any interested friend of the paper may see by conreferred to the grand financial success of the great Methodist sulting its books. We have nothing to hide from an honest judge. Instead of failing, all indications point in the opposite direction, and there is nothing to prevent it from living on forever. Take, for example, the following months of 1893 and note the increase of new subscribers (not including the renewals of old ones: For January 544; February 546; March 502; April 452; May 412; June 376.

namely, to know of man's future destiny and his duties here

Our entire list includes many thousand more that the Thinker credits us with, and the money sent by our subscribers is a trust fund. They are our co partners. Without their assistance the many thousands invested to build up the business and sustain its good will would count for naught. By worthy enterprise on to final success, which will be an honor o the cause and a j by to its individual advocates.

OUR SECURITY.

men who are worth many times the amount of its proposed of a court of competent jurisdiction, or upon default being made the Trustee may enter upon and take possession of the

for the holders of the bonds. It is further provided, should Better Way management with several loans from time to MEDIUMS AND LECTURERS. a vacancy occur in the office of Trustee, the vacancy may be time, which loans were all paid back to her. Mrs. Rath 1 was filled by appointment of one or more competent persons by an instrument, in writing under the hands of a majority of the holders of the then outstanding bonds.

made plain to them in the copy of the mortgage that we shall furnish with each bond sold.

In pursuance of our purpose to enlarge our sphere of usefulness before announcing it generally we wrote letters in with the crime of using undue influence and persuasion on confidence to a number of friends, asking for an expression the mind of Mrs. Raffi 1. He is called a materializing melifrom them as to the wisdom of this course. There was no circular letter such as the person signing "Plain Facts" claimed to have in his or her possession. With hardly an Mrs. Ruffig. Such a charge was known to be false before it exception our confidential letter was promptly answered and approved, and were it not for the financial crisis which came so suddenly upon our country the mortgage would have been Chicago Pablishing House. That very money assisted in prerecorded and an effort made to sell the bonds secured by the

turned, to give the Spiritualists of our country an opportunity to invest in a well-secured bond and thus assist in this proposed great educational movement; and every bondholder shall be accorded the right which is his to know who are the owners of the Light of Truth Company's stock; for in addition to the lien of a first mortgage he has a right to rely and Jonathan M. Roberts, of Philadelphia, and hundreds of upon the double liability that every stockholder is to him liable in payment of these bonds Such an examination will show him that the stockholders are responsible and worth and appropriated the figancial fruit of their ardgous labors. many times over its entire proposed issue of bonds. To satisfy Spiritualists that it was not our plan to "swindle" them into taking watered stock as the above clippings would have appear, we herein print a copy of the bond.

Should the united verdict of Spiritualists be that our motiveare "nefarious" and a "plan to swindle," the people who own this organ, having other pursuits and not depending on the LIGHT OF TRUTH for a dollar to sustain them, will quietly withdraw from a project which is put forward for the sole purpose of furthering the cause of Spiritualism.

The Mask Torn From Francis, the Boaster.

To Whom it May Concern:

I see in the Progressive Thinker of the 221 and 29th of this month that its editor, J. R. Francis, has commenced his annual malicious and libelous attacks on the Way Publishing Company, as well as the LIGHT OF TRUTH and its manager, C. C. Stowell. As President of the Way Publishing company, (the original owners of The Better Way) from its organization to the present time, I have endeavored to the best of my ability to advance and sustain the Better Way and its successor, the LIGHT OF TRUTH, and I feel that I would not be doing my duty if I did not defend Mr. Stowell as well as the company he represents from this man Francis, who has all the malignancy of a viper and the courage of a coyote. It appears very much as though the red rag which has maddened the editorial bull of the Windy City at this particular time is Mr. Stowell, who has worked hard and wisely in sustaining the LIGHT OF TRUTH under many difficulties, and I personally know he has made many sacrifices in order to sustain the publication.

He has won the confidence and esteem of a large number of friends throughout the country. In his hands the paper has made steady progress. The paper has grown in spiritual and didactic influence from week to week. Articles of a high order have appeared, and the opinion of the competent is that the LIGHT OF TRUTH has no superior in the journalism of Spiritualism. The paper is still growing in power and popularity. This success must be ascribed to Mr. Stowell's judgment and perseverance.

Mr. Francis is a little, irate, selfish and ambitious editor; his Spiritualism could be put in a nut shell. Spiritualism means to him what it will make in dollars and cents. His ments. We heard no noise, no sound of any kind. All was landstreet and Forestiavenue, Jamestown, N.Y. present tirade is personal, offensive, libelous, untrue in its as still as the grave. After ten minutes had passed the spirits charges, and simply contemptible in character. It expresses ordered the lights to be turned on, but the bright light to our the venom of a malignant, crafty man. The purpose of the utter astonishment revealed no medium or chair in the centre writer is to cover his brother editor with dirt and kill the of the circle, or any place else for a limited time. Presently LIGHT OF TRUTH. Brother Francis, you are an ass. I can one of the members discovered Julia sitting in her chair on see your ears through your lamb-skin. You must take the top of half a dozen or more drygoods boxes, all of the same consequences of your folly. I shall not be intimidated by dimension, pilled one on top of the other in one corner of the your bragadocia, nor sit still under your calumnious epithets, room to the ceiling, a distance of about sixteen feet, with Dr. but I shall expose your knavery and prick the empty bubbles of your silly bombast just as fast as they are blown.

Now for a little about the personal career of Mr. Francis.

He obtained what editorial learning he has as an underling and bottle washer in the office of the Religio Philosophical Journal. For twenty years his mind was habituated to the habits of Bundyism. To the neck in mud he wallowed, he circle to be reformed and the lights extinguished, and then traduced mediums, wrote phillipics of abuse against men and said his band would float the medium in her chair back into women far more honorable than himself. Suddenly, in the the centre of the circle over the heads of the sitters without twinkling of an eye, he jumped the traces of Bundyism, raised the standard of revolt and rushed to the cave of Adullam, (a cellar at No. 40 Loomis Street.) and everyone that was "discontented gathered themselves unto him. Also there came unto him a nameless, scabbed, ragged multitude who live upon fraud, and also Anarchists carrying their red flag. They gathered themselves together in this cave of Adullam (I Sam. sgo at Lake Pleasant, and had the pleasure of renewing my xxii.) and he became their captain." This is the big chief who acquaintance with some of her guides. makes war-a causeless war-upon the LIGHT OF TRUTH. He turned against his old benefactor, John C. Bundy, the lished young gentlemen eager to learn something more of best friend he ever had in the world, and like Benedict the deep mysteries of our philosophy, and I was sincerly Arnold, betrayed the cause he had espoused and for twenty years defended, and bit the hand which fed him. Having left me to witness their experiments in physical phenomena. the Journal he began the Progressive Thinker, and there flocked to his aid all the enemies of his old friend, all the Anarchists and rebellious elements of ill-assorted thought.

working the button of mysticism. Olney Richmond, the is guilty of deception, or who indulges in sensuality, to charge mystic, was called in to put in his tableaux. Ancient magic was now revived; astrology was yoked to the train. The ignorant mind and muddy imagination of Olney Richmond imposed upon the credulous, and many dollars from the pockets of those who loved glittering mysteries. Francis is a magician. Olney and he have pooled their interests. Spirit- mitted to practice as teachers of a truth so sacred as ours. We ualism needs no secret orders. Secrets belong to priests and knaves, and not to honest men in an honest cause. The sacred cause of Spiritualism is burlesqued weekly in

the pages of the Progressive Thinker by coarse and vulgar cartoons. Every effort at wit is but an exaggeration or a lie. He altogether appeals to the heart throbs of the uneducated and vulgar. It is a rabid sheet; a pure product of Barnumism in Spiritualism. So much for Mr. Francis personally and professionally. I hope he will fully recognize the correctness of the picture I have given of him, and profit therefrom as a wise man should.

"PLAIN FACT," CINCINNATI, O.

Plain Facts is probably another form of the editorial "we," and is purely of home-made Chicago manufacture, and not a ling in the courts. At request we have had the subject thoroughly Cincinnati product at all. Supposing that "Plain Fact" and examined by eminent counsel in this State, and herewith print a form Mr. Francis are two persons, it is very singular that they to help in some degree the great work. should both handle their adjectives in the same manner. I Form: "I give and bequeath to the owner or owners of a newspapes now published in the city of Cincinnati, the State of Ohio, known as the Light of Truth (Here insert full description of property to be should both handle their adjectives in the same manner. I am of the opinion that "Plain Fact" wrote his situed to cave of Adullum, and both pens were driven by the same band.

the Light of Truin the light of the publication of said newspaper and books that may be printed from time to time in the printing establishment of said Light of Truin."

This "good old soul" was never imposed upon. She had money and honesty; she loved Spiritualism. She helped the laws of the State in which he or she resides.

not cheated out of one dollar. The managers are honest men, good citizens, and true Spiritualists. Mr. Francis creates a Other clauses for the protection of the bondholder are cock and ball story from which he hopes to destroy respect for the LIGHT OF TRUTH and hold up men more honest than himself to public abhorrence.

C. C. Stowell is charged in the article under consideration um, which Mr Francis knows he is not, and with using the spirit of Col. Raffin to export the money from the pocket of was made by Mr. Francis himself. "The mouns of auguish" Mr. Francis can still hear from those who lost money in the paring the way for the spiritual workers and press of to-day. The money the friends of Spiritualism have put into the It is our purpose, from which we shall not be severed or cause has made Spiritualism a power throughout the world. Mr. Francis barely makes his paper pay even on the top of all the past loss and philanthropy. The money and labor of such men as Jones and Bandy of the Religio-Philosophical Journal; Mr. Colby, the esteemed and venerable editor of the old Banner of Light; writers like Hudson Tuttle, Dr. Crowell, lecturers in the field have put their life and bone into the cause of Spiritualism, and you, Mr. Francis, jump into a place Your readers were made for you. To a large extent the LIGHT OF TRUTH has made its own readers, and they are of a class pure in intent, spiritual in purpose, and mean to extend the cause of Spiritualism beyond the column of profit and loss. It is no honor to Mr. Francis that his poor wife should be, from dawn of day to setting sun, put upon the literary treadmill setting type, to the neglect of her domestic duties and the sweet enjoyments of life the female mind holds so dear. Mr. Francis, did Dr. Greer pay you for the free advertisement you gave him about that miserable ten dollars gratuity you returned to him? Independence is a virtue, but when paraded boastfully before the public it loses all its charm.

MORGAN G. YOUMANS,

President of the Way Publishing Company. Cincinnati, Ohio.

Written for the LIGHT OF TRUTEL

Spirits Lift a Medium Over a Circle.

J. G. PATTON.

In 1872, twenty-one years ago, I was a member of the Constitutional Convention of Pennsylvania, which held its sessions in Philadelphia, and as I was then an earnest investigator of our philosophy, I had a fine opportunity to learn much relating to the subject. I remember well a little girl by the name of Julia Jones, who was a remarkable medium. She was controlled by a band of Indian braves. I never saw a more perfect control in my life. Her entrancement was deep, rendering her entirely unconscious. She was as pliable to the influence of her guides as putty in the hands of the artisan. She was as innocent as a child and as timid as a fawn.

A party of twelve gentlemen rented a room in a private house on Lombard Street and employed Julia as their medium expressly to investigate the great question, "If a man die, shall he live again." I had a standing invitation by this society of investigators to meet with them whenever it suited my convenience. I availed myself of the privilege many times, which greatly added to my experience and pleasure. One evening a circle was formed like a wagon wheel, admitting of no agrees on ingress chairs touching and hands the is at Hasicit Park Camp meeting clasped. Inside of this solid circle Julia, the medium, was E. W. Sprague, trance and inspirations seated in a chair. The lights were turned out, and total darkness prevailed. We sat there quietly awaiting for develop-Daniel's fine silk hat on her head and his coat on her person. Clowdrise, an Indian chief who was in control, laughed and talked with us, and seemed highly elated with his acheivement; and well he might with such an extraordinary exhibition of spirit power. After much merriment and pleasantry had been indulged in the Indian spirit Clowdrise ordered the our knowing it, which was done inside of five minutes successfully, and to the great delight of all present.

Many more marvelous manifestations of spirit power we witnessed during our stay that Winter in the city of "brotherly love." Julia Jones is now married, living in New York City, practicing her mediumship. I saw her not long

The society was composed of well educated and accompgrateful to them for the privilege they kindly extended to

The Spiritualism that fails to spiritualize and elevate humanity is of little value to the world, and should be left Mr. Francis is also a wire puller. He saw the utility of severely alone. It is not a valid excuse for any medium who their lapses from truth and their vicious practices upon decarnated spirits. The adage that "a man is known by the company he keeps," apples to mediums equally with other mortals, and the medium who attracts low influences should pronounced it a local disease, and prescribed not be countenanced or sustained by decent people, or perhear much senseless twaddle about sweet charity. It is right stitutional disease and therefore requires conthat the same be extended to these who are earnestly striving to overcome evil tendencies, but tricksters deserve to be dealt with by strict justice. Christ's words to the woman taken in adultery have been perverted to palliate the offences of mediums. The admonition to "Go and sin no more," drew the veil of forgiveness and charity over past offences, but offered no excuse for continuance in wrong doing .- Morton's "Paychic Studies." See price list of books-seventh page.

CONCERNING BEQUESTS.

There are, no doubt, many who would be willing to help the cause by bequests if a way could be pointed out which would be held as bind which, we are assured, will stand and afford the giverian opportunity

that the signing or witnessing of will is done in accordance with the

Mrs. A. H. Luther may be addressed at Crown

Dr. A. Hatch, speaker and test medium, ad dress (# Western avenue, Lynn, Mass G. W. Kates and wife are located in Manitou

Colo. They invite c rrespondence from the J. W. Dennis, of 120 Thirteenth Street, Buffalo. N. Y. will attend calls to lecture or attend

funerals. Frank T. Ripley may be addressed till last week in August at Lake Brady Camp, via

Kent, O. Mrs. J. Hatch, of San Francisco, platform,

traace, and test medium. Address 530 Western avenue, Lynn, Mass. Pro: H. D. Barrett, of Lily Dale, N. Y., has open dates for September and October of this

year, and after May, 'ou. Mrs. Sallie C. Scovell may be addressed at 8 Morgan street, Chicago, Ill, till September-

probably the entire Winter. Ars. Elizabeth Stranger, inspirational lecturer and test medium. Permanent address

171 Pine Street, Muskegon, Mich.

Mrs (Virginia Barrett, lecturer and psychom etrist, would like engagements for the Winter months. Address 155 K St Joe street, Indian-

Mrs. Maggie Stewart, of 204 East Main st. Piqua, Ohio, left for Lake Brady Campmeeting July 14th, where she may be audressed until further notice.

Lyman C. Howe has these camp-engagements: Cassadaga from July 28th to August 1st : Haslett Park from August 5th to 11th; Liberai, Mo., August 20th to 27th.

Mrs. Celia Loucks, of 311 West Sandusky st. Findlay, O., is open to engagements to lecture. Also gives psychometric readings when cond

Will C. Hodge, inspirational speaker and tes medium, desires engagements for the Fall and Winter months. Address until September ist Mount Pleasant Park, Clinton, Iowa.

Walter Howell having a few open dates would be pleased to negotiate with societies within easy distance of New York City for the coming season. Address 255 West Fifty-fifth street.

D. M. King will attend Maple Dell Camp, Wooliey Park Camp, Devil s Lake Camp, Went worth Grove Meeting, Haslett rark Camp, and probably pay a visit to Vicksburg Camp also.

Edgar W. Emerson will be at Cassadaga

N.Y , from July 30th to August 6th, Brady Lake Ohio, August foin to 16th, Hasiett Park, mich., August 19th and 20th, Clinton, Iowa, August 23d to 27th. Mrs. E. Cutler, trance speaker and psychom etrist, speaks in Parkland first week in August.

She will make engagements with societies on liberal terms, also organize societies. Address Eden Postoffice, Bucks County, Pa. Prof. Joseph Ernst, trance speaker and psy chometric reader, can be addressed for engage

would like to engage wi h societies in the Northwest for the Fall months. Mr. C. V. Miller, the woncerful materializing medium of San Francisco, would like to make some engagements in some camp meetings East, or in any city. For particulars write C

ments at 66 Cross street, Cincinnati, O. He

V. Miller, 535 Post street, San Francisco, Cal. Mrs. A E. Sneets, inspirational speaker, de sires to correspond with societies relative to Fall and Winter work. will attend funerals Address P. O. Box 833, Grand Ledge, Mich. At

speaker, and test medium, will answer calls to speak for societies and camp-meetings; will also attend funerals. Address corner of New Mrs. Carrie M. Smith, nee Weatherford, will give private sittings daily at Chesterfield from July 27th till August 9th. Will lecture nea home after camp and give until December 1st one lecture gratis to struggling societies. Ad-

dress 259 South Clay street, Frankfort, Ind. G. H. Brooks will remain at home, 144 North Liberty Street, Elgin, Ill., until opening of the Haslett Park Camp-meeting, where he will resume his place as Chairman. Those who wish to engage him for Fall and Winter may address him as above. Lyceum-building a specialty.

Willard J. Hull would like an engagement for the last three Sundays of September in the West. He will be at Liberal, Mo, Camp the first Sunday of September. Parties in that section of the country can secure him for dates above named. Address 280 DeWitt street, Buffalo, N. Y.

Prof Silas W. Edmunds, inspirational speak er, business, and test medium, will give sittings and hold classes in the science of life during session of Haslett Park Camp. Engagements made for Fall and Winter on reasonable terms. Address care of Hasiett Park Camp, Ingham Co., Mich.

Mrs. Nellie S. Baade can be addressed for en gagements for 1893. Would also be glad to make engagements for any spiritual society within one hundred miles of Detroit for lectures through the week. Will also attend funerals. Address Nellie S. Baade, 411 Thirteenth Street, Detroit, Mich.

Mr. George Walrond, trance and inspirational speaker, Hamilton, Canada, is open to engage with spiritualistic associations and societies in the States or Canada. Spiritualists or inquirers visiting Hamilton may have board and accommodation at his residence, 198 Locke St. North. Public services every Sunday evening at 7 o'clock at Macabee's Hall.

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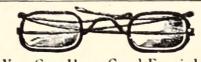
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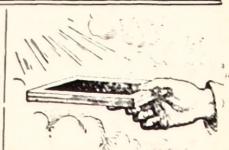
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CINCINNATI, - -SATURDAY, AUGUST 5, 1893

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We request patrons to notify us p omptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of action.

When the postoffice address of THE LIGHT OF TRUTH subscribers is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notice of Spiritualists Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE LIGHT OF TRUTH goes to press every Wednesday.

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"He's true to God who's true to man; wherever wrong is done, To the humblest and the weakest, 'neath the all-beholding sun, That wrong is also done to us; and they are slaves most base Whose love of right is for themselves, and not for all their race." JAMES RUSSELL LOWELL.

TO THE PUBLIC.

Printed elsewhere in this paper is an attack upon us which forces upon the gaze of the reader the private plans of this journal. All Spiritualists appreciate the crying need of a less expensive and more popular form of our literature. Only a small percentage of people attend lectures or public meetings. On absorbing questions they receive their education while on the way to work, at noon in the shade, or at home during the closing hours of the day.

Now, it is just as possible for Spiritualism to have good and cheap books, tracts, pamphlets, and other forms of instruction, as for Christian Science, Theosophy, Socialism, Nationalism, or Methodism.

The Wesleys wrote and printed many books, and early in the century that Church, with a small loan, laid the foundation for the printing of a million pages daily.

In our ranks we have few trained authors. Our writers learn their craft by inspiration, rush headlong into print and bankruptcy. Worst of all, there is found among the numb:r printed every fad from re-incarnation down, and it requires a careful husbandman indeed to pluck these tares from the

We need well-trained editors to revise the work, and publishing houses to encourage and print the best that has or may be written on Spiritualism, and the application of its philosophy to all phases of life, and at such prices that multitudes may be fed.

To accomplish this, co-operation is essential. How better could that be accomplished than as we have outlined in the explanation of our purposes in this issue?

Should one or two be asked to take all the risk when run the whisky traffic in due style and augment its income. scores stand ready to share the burdens? What form can you better devise than that universally adopted by investors?

towards the spread of Spiritualism.

It may be but the "widow's mites" sent in small sums and at such times as best she can, but in the end she will be the owner of a bond (drawing interest semi-annually) which will be redeemed when the work is well under way.

We dare not despise the "day of small things." The LIGHT OF TRUTH, like the oak, from an acorn grew. First in a cellar, then in an obscure street, changing as its subscribers increased, until to day its patrons find it rapidly spreading through a fine block.

Its offices are the best appointed and most commodious of any journal in our cause. This is not a boast, but to give the lie to the charge that its career has been checkered and its obligations unpaid. Its books, accounts, and other private information are always open to its associates and co-

Here in the great West, with your co-operation, its career shall continue. Calumny may cause it to dip a little to the larboard-or starboard, but eventually this good ship, the LIGHT OF TRUTH, shall right herself and be seen moving majestically onward in the great Sea of Spiritualism and France ought to take somebody of her size. liberal thought.

OUR NEXT CONGRESSIONAL SITTING.

On August 7th a special session of Congress will convene at Washington. Perhaps no event since the war has contained and the management have every reason to feel hopeful of so much of vital interest to the American people as the Previous correst problems which have compelled the executive branch of LIGHT OF TRUTH with the many improvements, beautifying our government to call this extra session of Congress. It and general transformation that has been wrought during will require the wisest statesmanship to steer the craft of the months intervening between this and last season's State off the shoals of financial disaster, and although the State off the shoals of financial disaster, and although the creased charms one must formally visit the place, and then beardless youth, who sports the title of Comptroller of the admit, as do all, that the half has not been told. A lady who Currency and is named Eckels, declares that no bank or in-had not been here for three years was so surprised with the dustry has failed or need to fail that is run on business prin-as though a spell had been wrought by the waying of a fair dustry has failed or need to fail that is run on business principles, it will take more than his assertion to back up his statement. Nearly two hundred national banks have failed since the first of last January. This is one hundred and fifty in excess of bank failures for the corresponding time last year. Industry is paralyzed, trade is cut off, and hundreds of honored names are daily dragged down in the humiliation of last January. The old adapt. The ciples, it will take more than his assertion to back up his statement. Nearly two hundred relications to back up his honored names are daily dragged down in the humiliation of insolvency, debt, and disgrace. The old adage, "Uneasy lies the head that wears a crown," may properly be applied to the average business man in this country to-day. And far worse

off is the dependent laborer and mechanic thrown out of employment

It will take years to repair the ruin already wrought, and there are no indications of any relief as yet. Secretary Thompson in mental science. Herbert is quoted as saying that a lack of confidence in Cincinnati, Ohlo. American securities on the part of European and American holders causes the present panic, for which the Sherman act is directly responsible.

Now, if the Sherman set, which provides for the constant issue of legal tender notes for the purchase of silver, be repealed the immediate cause of distrust will be removed, and money will flow more easily and manufacturers and merchants can get hold of it to carry on their business. The government can not go on adding to its promises to pay while not adding to its resources to pay with. This is what is causing money holders to secrete and hold what they have instead of keeping it in circulation. The volume of legal tender notes and United States notes constitutes the currency of the country issued by the government. But national bank notes and silver certificates are not legal tenders, and they constitute nearly as much as the whole volume of legal tender currency.

Let us give to the coming session every encouragement. for its task is mighty, and many are bound to be displeased with its action whatever it may be.

A SO CALLED expose does not always prove fraud; nor does one fraud prove all mediums to be frauds. The man who denominates all mediums frauds insults every Spiritualist who has been convinced through the phenomena; for if there was no phenomena such scientsts as Alfred Russell Wallace, F. R. S, Prof. Crookes, Astronomer Flammarion, Rev. M. J. Savage, Judge Elmunds, and latterly W. T. Stead, editor Review of Reviews, could not have written up their experiences and positive tests received through modern mediums. Farthermore, to denominate all mediums frauds is to imply that the millions of Spiritualists and the must naturally follow. hundreds of scientists and eminent men of literature who have witnessed these phenomena are fools. Such conclusions can only emanate from narrow minds, idiots, and ignoramuses, to see the difference between truth and error.

REPORTS from our various camp-meetings indicate a successful season, despite the hard times. There is one grand advantage which they have over the ordinary Summer resort, i. e., the price. The poor as well as the rich can attend without feeling that an exorbitant price is attached to everything they touch and every move they make. The speakers and the mediums are giving the multitudes the bread of life and all nature smiles at the feast. Those energetic ones who have the camps in charge are to be congratulated.

EMPTY stomachs and shivering bodies are not the proper concomitants of spiritual harmonization. The fear of want and the hope of gain are the legitimate sequences of an unnatural system. Rent, interest, and profit make tenements, mortgages, and thieves. One combination goes to the capitalist, the other to the laborer. The honor of a poluted political party is the same as the honor between thieves. It is of no value to the frugal, the pains-taking, or the law abiding, and no reformation can come out of it.

ANOTHER Uncle Tom's. Cabin must be written. The terror of the white slave is yet to be depicted, together with the Lagrees who torture him. The slums must take their place with the parlors and boudoirs of fashion and extravagance. The factory must have an altar as well as the Church, and steeples point to something besides degradation misery.

THE labor troubles in Southeastern Kansas are assuming national importance, and are another finger-board pointing to the coming conflict between plutocracy and pauperism. The mine owners have built a stockade around their works at Wier City, armed their men, and like a lot of beleaguered bordermen are defending themselves against the mob out-

South Carolina, with her governor as head bar-tender, has gone into the saloon business. It ought to be made to his own efforts and those of "Atica," his control, to preserve pay. Governor Tillman is a strong and determined man, and if the Prohibitionists are as cute as their prayers are loud as well as the occulus: "Fire, fire, fire!' shouted Mr. Bax.

GOVERNMENT never should be a force of authority. It is a public convenience and should reflect the will of the sovereign people. The divestiture of all power in the governpoisoning in Cleveland, giving the name of John Patterson, loan of funds to be paid back at a low rate of interest, thus ment to farm out special privileges to the few to the detrimaking it possible for every lover of truth to lend his aid ment of the many constitutes the prime necessity of the

> FEED mouths first, brains afterward; clothe nakedness first, minds afterward. House shivering bodies and thus himself as Colville Porter, son of Dr. Porter, of Newton Falls, make fit receptacles for the jewels of genius. Lift the unfortunate and make a sufficiency for all who want work, a superfluity for none.

If the people want the judiciary and the militia to serve them instead of plutocracy, they must vote men into the executive government who represent them, and not the law offices and political demsgogues.

A TRUE American is one whose Bible is the United States Constitution and whose catechism is the law of the community in which he resides.

LABOR organizations should not celebrate their holiday by showing their numbers on parade and then vote the old ticket in November.

SomeBody wants to know if we haven't as much right to close the Church doors as Pietists have in closing the World's

Cassadaga Camp.

An auspicious occasion was the opening of the annual meeting at this Mecca of Modern Spiritualism, one week ago. Each incoming train deposits fresh arrivals on our shore,

Previous correspondents have acquainted readers of the session, but to possess a realizing serse of Cassadaga's in-

of Mr. I.ew. Gleason and Miss Clair Tuttle. Prof. Philegging, of Washington, D. C. gives instructions in astrology, Hattie H. Danforth in palmistry, and Mrs.

There is a chorus choir under the leadership of John T. Lane, of Boston, Mass. Mr. Lane is also teacher of instrumental and vocal music. Among the evening attractions at the Auditorium will be Mrs. G.rtrude Audrews, Mr. Charles Sullivan, a dramatic

personater, of Boston; Miss Clair Tuttle, a favorite of last season, and Mr. Eben Cobb's illustrated lectures. The program of speakers is quite up to its usual high water mark, the speakers thus far giving abundant satisfaction The Summer school of psychic science has closed, Mr. W. J. Colville going to Chicago to deliver a series of

lectures and attend, as a delegate of the society recently formed here, the Psychical Research Congress, to be held in Chicago next month. Previous to Mr. Colville's departure a benefit entertainment was tendered him in the Auditorium, with a program

composed of some of the best dramatic and musical talent on

the grounds. The open conferences, to which all are invited, and at which are discussed the live topics of the day and times, gives ten minutes opportunity for those so disposed to present his or her particular views, or pet hobbles and foibles. These conferences are certainly one of the most enjoyable features of Cassadaga, besides being in many respects educational they also afford entertainment and ofttimes amusement for those not in the arens of debate. Among the many subjects discussed re incarnation seems to be the favorite, as it appears frequently. If, as the immortal bard Lonfellow sang, is earnest, life is real," and "We are to act in the living present," it seems to your correspondent an idle chatter to speculate over these musty allegories of the ancients when there are so many questions, so many needed reforms de-manding the careful attention and earnest thought of the to-day's embodiment.

Besides the mediums at camp each seance reveals, new ones have been added to the list, and the remarkable phenomena received through many is simply marvelous even to an old timed Spiritualist. With such an out pouring of psychic demonstration who can doubt the abundant harvest that

Caldwell Park is now claimed by the wee folks as a play ground. Season tickets on the steamer can be purchased for one dollar. There are no policemen required at Cassadaga No signs to keep off the grass confront one at each turn. who judge everybody by themselves-too visionary or stupid The semi weekly dances are the delight of the young and some older folks. Delegations of lads and lassies from sur rounding towns come to enjoy the inspiring melodies of the Northwestern Orchestra and trip there light fantastic with the beuax and bells. Cassadaga's popularity and ever growing favor is demonstrated in the fact that while other resorts report a falling off in attendances our receipts show that we are averaging thus far with last year.

Good health, golden sunshine, pure air, and enjoyment have blessed saint and sinner equally, no discriminating at Cassadaga. We are all the favorite children of the gods. K. O. P.

In an overlooked leaf of our correspondent's last letter the following deserved tribute was paid to Mrs. R. S. Lillie, one of the workers at that noted camp:

"Mrs. R. S. Lillie is also a star of the first magnitude the galaxy of speakers who were connected with this camp in mond is speaking no apology is needed. Without apparent its insipiency. She and her genial and energetic husband, the effort, almost without gestures, as easily sustained as a conver-musical John, have been here more or less for thirteen years. sation on matters the most trite her sentences are pronounced, Melrose Park was named in honor of them. They have a every word as clear cut as the facets of a dimond, while the lovely little home nest on the east side of the same, always idea contained in the sentence is complete and perfect as a disbave it well filled with visitors and guests, and in the home mond itself, and the whole discourse is finished and perfect life as well as the public, are a most genial and happy pair. in plan and proportion as we would expect it to be when Mrs. Lillie has spoken here some portion of each year for thirteen years, and has all the time been thoroughly alive to wrought by a workmanship so superb. To the young orator the interests of the camp, and none have done better or more excellent work. Mr. Lillie might fitly be called the Board of Cassadaga Camp, for he was one of the first to sing upon the almost to burnishing, while not a trace of labor comes to the platform, and his rich melodious voice has each year thrilled surface, warm, earnest, full of heart and sympathy, I could and uplitted the hearts of the people."

Camp Notes from Lake Brady.

Another week, fraught with events that has brought into the lives of many the unmistakable evidence of a future life has passed.

It is impossible in so short a communication to give even a brief synopsis of the gems of thought uttered by the va rious speakers, chief of whom were J. Frank Baxter and Mrs. H. S. Lake. The former with his scholarly logic, showing careful preparation beforehand, and the latter with her bril liant inspirations uttered on the spur of the moment, were a compliment to each other. As a test medium Mr. Baxter is climbing right to the top, though not so numerous as those of Maggie Gaule of last week. Mr. Baxter's tests go more into detail, and those receiving them are never left in doubt At his last seance it was noticed that influences repeatedly seized his organism, forcing him to impersonate in spite of they will not miss the opportunity of assisting the State to run the whisky traffic in due style and augment its income.

GOVERNMENT never should be a force of authority. It is who was identified as bookkeeper of Schumaker's oatmea mills when it was burned at Akron.

Immediately following this was another vivid impersons tion of a man being shot from his horse in battle, dragged by his foot fast in the stirrup, and the contortions of his body till a final shot ended his life. This influence announced Ohio, who is past eighty, and an avowed Infidel. Said he Remember me to father, he has often said to me, 'when you die you will be dead,' tell him I have died and yet I am not

dead. Mrs. Thomas Black, of Cleveland, had been his school mate, and during many years since the war she had almost forgotten him. She said: "He was the last person to be in her mind, and no one else here knew him; but I will see that his message goes to his father.'

Instantly another influence had possession of Mr. Baxter. He began to hiccough violently, declaring in a broad Irish brogue, "I am Tom Smith, of Kent. I had the hascups. They laughed and said: 'Why, its only the haycups, but bad luck to the same; they was the death uv me, for I haycupped meself to death." Several persons in the audience recognized this control.

Mrs. Lake, in addition to her inspirational lectures, has added some psychometric readings, which were very enter-taining to the audience as well as satisfactory to those re ceiving them. The dignity of Rev. Mrs. Lake is repeatedly broken in upon by the gay little "Prairie Flower" as control. She brought out considerable amusement to day over a pocketbook full of money, offered among other articles to be psychometrized. She said: "Muchee wampum, the owner of t is under the care of boss business Indians, who, because of THE war on Siam may be the spark to set Europe on fire. her co operation with them, will continue in prosperity. The owner proved to be Mr. Merrill, who lives here, and has assisted this movement from the start, and it is well known that Indians here have been its instigators and abettors, and to them Lake Brady Camp owes much of its sturdy strength. Mrs. Lake will not read psychometrically any article when she sees the face of its owner, thus making the readings pure

ly mental. The event of the week was the wedding of our own Will Mansfield to Miss Lena Morsy, of Grand Rapids, Mich., which is also well known as the home of her husband. It was Thursday—a perfect day, as all wedding days should be, ushered in by flowers and foliage, birds and sunshine. Early in the morning the floral decorations at the auditorium were completed. They consisted of an arch or bower of green boughs studded with flowers. A white dove surrounded by ferns was suspended above the banner, bearing the chosen motto of the camp, "Fraternal Love, Spiritual Harmony." Other floral emblems, with a plentiful display of bunting,

The children's lyceum is under the efficient management Grand Ledge, Mich., then read the following lines, composed for the occasion :

"Joy bells are pealing "Joy bells are pealing.
Love's notes revealing.
Sweet music stealing.
Through the still air.
Love's froin now lighted,
Fond hearts delighted,
Two souls united.
Happ'nes there.
Birds aweetly singing,
Through the woods tinging,
Soft echos bringing
Back the refrain
Two souls united. Two souls united,.
Fond hearts relighted,
May love thus plighted, Ever remain.

Mr. J. Frank Baxter closed the beautiful and impressive ervice with the dear old song, the chorus of which is:

Tis the old, old story, Set round in glory,
For oh, its love, its love, you know,
That makes the world go round."

Many handsome and useful tokens of remembrance were

ceived by the young couple, to say nothing of the rice and old shoes that followed them from the camp grounds. May oy be theirs. Mattie Hull closed the week's lectures with one of her

mimated discourses, delivered in her peculiar poetical style. She says the closing of the World's Fair is all a sham-a pre-The exhibits are only half covered and the doors half closed; but the controversy has split in twain every Church in Christendom,

Sunday is, of course, our big day. Last Sunday the largest crowd ever attending services here came to camp, Cleveland contributing the largest excursion. The first lot of association tents are long since exhausted.

Twenty-four came to camp last Saturday, and twenty more

are now engaged The tests for the week have been exceptionally good. Mr. Frank Ripley, who is here for the season closed, with

very satisfactory seance this afternoon. Rev. Hicks followed next day of which we will speak

Dr. Sheets talks at conference on spiritual science, for which we are truly grateful.

The Akron Beacon and Republican of July 3, 1893, contains the following: "The spiritualistic camp meeting was opened for the season of 1893. A handsome pole had been erected during the past week, and the exercises began by raising old glory to music by the band and an address from Mrs. H. S. Lake. Let the outsider say what he can and all he can against the Spiritualists, he can not be charged with disloyalty to the United States. He believes in the largest liberty possible for every one, and to that belief he adds the knowledge that nowhere on earth is that liberty so large or so secure as in these United States of America. So the Spiritualist is nothing if not loyal, and he means to be some-

I'ne work of the season at the amphitheatre was opened by Lyman C. Howe in a most admirable address relating to the mission and the expectations of Lake Brady Camp.

The afternoon exercises were signalized by the brilliant ecture of Mrs Cora L. V. Richmond, of Chicago. No people are better aware than the Spiritualists themselves, that some of their speakers are too inclined to drown a small idea in a large torrent of words. In that vice they are no better and no worse than the average preacher, but when Mrs. Richsation on matters the most trite her sentences are pronounced, every word as clear cut as the facets of a dimond, while the builded of such material as her exalted subject affords, and name no living model equal to Mrs. Richmond. At his best Wendell Phillips was her equal in repose, but his matter was often pungent with the asperity of a political contest-her's is not—it is nearly always an appeal with argument, admitted only to support the appeal. Add to these a fine presence, a voice as low, as smooth, and almost as musical as a flute, and you have Mrs. Richmond, one of the finest living examples of forenic serenity combined with intellectual power.

Parkland Camp, Pa.

Again have we had the extreme pleasure of listening to he noble advocate of truth and reform, Mr. W. J. Hull. To fully appreciate this fearless man one must be a listener to his discourses. He, Mr. Hull, has been with us two Sundays, and delivered grand lectures. His clarion notes rang out clear and distinct on the sweet Summer air, and all true Spirtualists know that in him they have a friend who will never lower the flag, but with unfaltering footsteps and spartan courage fight the cause until the last foe shall be extermina-

ted from our pathway.

To him we give "nail all hail," thou who art sent by the angel would to help the people out of their bondage. Paine, and others in the bright galaxy of the spirit realm, see in Mr. Hull one of the few who shall redeem the people. Of himself fearless, of his friends kind and thoughtful. These are the kind we want, not those who ride a hobby, but those who by their unflinching courage and strength with-stand the sneers and slander which always attack the true heroes. Such as Mr. Hull can sfford to be generous, for of a truth those who are against such speakers, there are thousands who have gone home giving their lives as a sacrifice for

others, these noble spirits come to their assistance.

Our friend, Mr. Hull, is a lover of the laboring classes, always endeavoring to alleviate the sufferings of the poor, and to bring about a reformation that is so sorely needed. We are fortunate in having such excellent speakers, and those who debar themselves the privilege of being among the listeners, we have only pity for the poor unfortunates who are throwing away food which would sustain them in any emergency. By their acts are men known. This holds good for Spiritualists as well as any other class of people.

Last night we bid farewell, not good-night, to Mr. Hull, and to have heard the good-by's and seen the hearty handshakes, one could readily perceive that he was leaving many warm friends, but we feel that we shall meet again under more favorable conditions. We bid him God-speed wherever

The women of Parkland have had a fair, which was in a measure successful. Entertainments are given every week. Plenty of amusements for all.

We might be better off finencially, but we do not intend to give up. The strength and sinew which formed such were as Washington, Paine, Lincoln, and other great heroes, must surely be handed down to the people of the nineteenth century, and the iron will, the never weary footsteps will corquer in the end. "I know it."

To all friends of the cause we ask you to work with a will for the cause which shall turn darkness into light; work until our land shall blossom like the rose and the sweet perfume wasted from unseen shores shall enter into all homes, making divine the life of all.

Silent watches of the night,
Angels form from spirit shores,
Guiding to our better sight,
Gild our all of earthly store
In fond dreaming, visions bright,
Hallowed by thy radiant smile,
Make our pathway ever light,
Shadowy mists from spirit isle.

Traces fair as sunlight's gleam, In soft hushes lingering sigh,
Shades of angels look between
From the lattice of the sky.
When dark sorrow's lengthened pain,
Scars the heart-throb to its core,
How they oft in sweet refrain,
Breathe kind words for vermore.

When deep slumbers close the eyes,
How they stoop with gentle tread,
Angels watchers from the sky.
Bending low around our bed,
Blending with our murmuring breath,
All they think and want, and say,
Child of earth, there is no death,
No, we have not passed away.

News from Correspondents

Letter from Abby A. Judson.

As some of your readers are aware, there have been two camps held near Minneapolis and St. Paul this Summer. I have had the pleasure of attending and doing some work in both, and am a member of both. One of our principal speakers, Helen Stuart Richings, gave a number of lectures at both these camps, and was greatly admired by the multitudes that listened to her.

Mrs. Richings seems to me to occupy a position among our workers that is unique, and it is somewhat difficult to de- hotel, and improved the property so much that it has nearly scribe her as that those who have heard her speak can make a correct mental picture of her personality. I know of no one of the highly conservative city of Burlington, with its many of our speakers who is calculated to do more real good than churches, schools, and colleges, and when it was first purherself. She holds the attention of everyone present from beginning to end. She passes logically from point to point, taking one forceful thought after another, illustrating and explaining it, presenting it in its different lights, till all know precisely what she means, whether they are convinced of what she says or not. And many are led by her cogent reasoning and her earnestness to adopt her views of the great questions that pertain to our life here and our life in the beyond. She is intensely conscious of her listeners—is in close rapport with them, and talks to them, feeling that they are in reality her brothers and her sisters. She works heart and soul to advance true spirituality. That she is rarely intelligent, elequent, and admired is quite lost sight of by her, in her eagerness to impart to every soul the grand truths that are enriching her own being.

I heard her speak many times, and eagerly embraced each

new occasion to hear her remarkably clear expressions of the spiritual philosophy. Her subjects were chosen by the audience, though of the dozen questions that were handed up, she sometimes devoted the wnole time to the elucidation of one train of thought.

For instance, on one occasion at Merrimac Island, the first question that she read was in regard to the altars to the unknown God, and the whole lecture was devotedt this to heme. As she proceeded, I was struck by her using a number of the thoughts, couched in precisely the same language that are in the third lecture of my book, "Why She Became a Spiritualist," the lecture being entitled, "Do Spiritualists Believe in God?" As I had presented her with the book a short time before, I, of course, supposed that she had read it and had unconsciously adopted the same; and I was glad that the thoughts that had come to me inspirationally in the solitude of my own chamber were being proclaimed to so many by her superb voice. This took place on Sunday. The next Thursday, when she spoke again at Merrimac Island, I was surprised and delighted when she made the following statement. One day after speaking on the "unknown God," she found a little leisure, and thought she would read in my book. Seeing there was a lecture on God, she thought she would see what I had to say on the same subject. To her great astonishment the train of thought and the very language were in certain passages precisely the same. And yet she had never read at all in my book till after giving that lecture. She said to the audience, "I am convinced that the same controlling influences who were with Miss Judson when she wrote that chapter in her book stood with me on this platform last Sunday, and inspired me to use the same thoughts and use the same language."

You will pardon my mentioning another incident that is very dear to me. This same Thursday, in Mrs. Richings' invocation, I felt that I had never in my life heard one equal to it. My very soul was melted, and the infrequent tears flowed freely. I can not quote it adequately, but she invoked the love of the universe, "Thou love divine, thou love always." felt my angel mother's presence, and was not surprised when she stated later that she made that invocation under

the controlling influence of my mother. On this occasion her subject was "Thought-Transference. She explained with absolute clearness how thought is trans ferred by one mind into the brain of another, and that what is done by an embodied mind is also done by the disembodied mind unto the brain of a medium. Words with her are not used, as they have been said to be used by Talleyrand, to conceal our thoughts," but rather to convey them with perfect

exactitude to the mind of another. There is always some one in an audience who desires to know the opinion of every speaker on the much discussed subject of re incarnation. Mrs. Richings on this subject said that though she was not yet personally convinced that spirits re incarnate, yet her guides do believe in it, and some of them claim that they have experienced it. She illustrated the docurine by the figure of passing through a succession of tunnels, as we are being conveyed further and further up a mountain side. We enter a tunnel and go through it in dark ness, but when we issue we are in the light of day, and find whose anticipated improvements will make more attractive that we are further up than when we entered. After a while still the surroundings of Queen City Park. From the bluff

now, I am in the tunnel."

The North Star Camp ended July 19th, but the Northwest ern Camp will continue till the end of the month. They are this for bathing purposes, since the descent into the water is so both connected with the great twin cities, the North Star being between Minneapolis and St. Paul, and the Northwestern find himself beyond his depth. A bath-house, and every in an island below the latter city. While at the first camp I heard nothing in regard to uniting the two; but after going to the Merrimac Island Camp the thought was frequently discussed, and I heard many say that they hoped the two would combine next year. To know whether it would be desirable to unite the two one should understand in the first place why two separate camps have existed side by side this Summer. The Northwestern Camp had been held two Summers, when certain devoted Spiritualists decided to inaugurate another. Why did they do so? Was it because they felt a personal unkind antagonism to the leaders of the other camp, and wished to break them down by organizing an opposition? They distinctly declare that such is not the case. No unkind feeling sctuated them. They did not like the location of the Northwestern Camp, and this Summer's experience has proved that a site between the two cities is more accessible, has better air and is better liked on the whole. There is another point that is somewhat difficult to touch. Without any desire to criticize other workers, the leaders of the North Star wished to start a camp solely to advance the cause of Spiritualism, without any reference to pecuniary gain or self-aggrandizement. That they have succeeded well in what they undertook is evident from the fact that they held a conference every morning during the month except when there was a lecture; that there was a children's lyceum every morning; that besides three lectures on Sunday they had only one paying test meeting on that day; that they had constant large attendance to hear such lecturers as Clegg Wright, Mrs. Lillie, and Mrs. Richings; and that during the ten days I spent there I never heard one word spoken against the other camp nor its leaders. While they do not need to unite with the other camp, as they succeeded well independently, I have reason to believe that they would be willing to join with them on a few simple conditions. Some of these are that the camp should be held on ground as accessible to the two cities as the loca-tion of the North Star during this season; that the names of both associations should be represented in the new name, as for example, "The Northwestern Star Association;" and that there should be an evident determination on the part of the Northwestern leaders to hold a camp with the single aim and object of promoting the highest interests of Spiritualism itself, without special regard to the percuniary gains of individual workers. If the two can combine on such a high and pure basis, we hope that they will combine. If they can not unite on such a basis, we hope that they will remain separate. All of which is respectfully submitted by one who lived four years as a Spirituslist in Minneapolis, one who knows the workers in both the camps, and one who has the single desire to see the advancement of our glorious cause in the noblest and the grandest way.

If a strong association should hold an earnest camp every Summer between the two cities, after a while ground could be purchased and a temple would be erected that would be a nucleus for the Spiritualists of Minneapolis and St. Paul, where they could be elevated by the best speakers in our ranks every Sunday during the year. One noble Spiritualist of wealth has pledged to give the North Star Camp at least \$4 000 for the purchase of a such a site.

On leaving here I expect to work at the camp at Devil's Lake, Mich., and do similar work at Vicksburg, Mich. Following that I spend a week in Chicago, attending the meet ings of the Psychical Congress, and revisiting the White City. Every where I see Spiritualism advancing and prospering Behold these loving spirits who stoop from their shining pathway to illuminate and strengthen mortals who are willing ABBY A. JUDSON. to obey their sublime behests!

rooms and board at reasonable rates at 47 Campbell Park, Chi- resort. Come everybody. Address the secretary,

Queen City Park.

Queen City, the youngest and the smallest of the Eastern camps, is a very lovely spot, situated on a high bluif overlocking the Shelburne Biy on the shores of the historic Lake Champlain, it is noted for the beauty of its surroundings and the harmony of its meetings held during the month of August each year. Some ten years ago a few earnest men, desirous to start a camp-meeting in this section of the country. met together in the city of Burlington and decided to pur chase these beautiful grounds, and though without one dollar in the treasury they commenced the work in faith and hope, which has at this time resulted in full fruition. have almost paid for the grounds, built a fine and commedious doubled its original purchase. The Park is within two miles churches, schools, and colleges, and when it was first purchased by the Spiritualists great was the dismay among the churchmen, and many were the hard hits given in the papers with regard to it. But now all this is changed. They have learned to recognize and respect us. Many of the professors from the colleges and a large number of the church people attend the meeting on Sunday. The local press is eager and auxious to secure every item of news they can gather about the park, and even send their reporters to take notes of the lectures, which are regularly printed, and many of them put in small advertisement and notices free of charge. During the month of August and September meetings are held every morning, at which anyone is at liberty to make a

short speech. The management endeavors to procure the best lecturers in the field, and to secure music in every way possible to make the six weeks of sojourn there both pleasant and profittable to all. During the week evenings concerts and entertainments are given by the choir, assisted by any local talent that may be on the ground, and social dances among the campers

are occasionally enjoyed by the young people. The ladies established a ladies' aid society very early in the history of the camp, and hold a fair every year during the meeting, which renders very substantial aid to the man-

Dr. E. A. Smith, the energetic president, with the sanction and aid of the Central Vermont Railroad runs several cheap excursions every year from Lake Pleasant and other points in Massachusetts to the park, which is a great assistance to it, as it is so far away from any great city that it can not have the crowds that congregate at Oaset, Lake Pleasant, and other camps near Boston and other cities.

During the years of its existence Queen City Park has met with many reverses. Twice has the wharf been carried away by ice and high water in the bay, and had to be rebuilt at great expense. The first hotel was burned down (the work of an incendiary), and a large and more commodious one built to replace it, and there was but a small insurance upon it, the effort to rebuild it was a long and difficult matter. Many minor disasters and difficulties have troubled the board of directors. The constant anxiety about raising sufficient funds to carry on the meetings is always a care and difficulty, as the expenses are very heavy and resources small. But so far the management has been able to meet all engagements and to avoid running into debt.

Many very pleasing incidents in connestion with this camp might be told, but it makes this article too long. The following is a list of the officers, which, with but few changes, have held office from the first: E. A. Smith, Brandon, Vt., president; Wm. Gardener, B. Burland, S. N. Gould, vicepresidents; A. E. Stanley, Leicester, Vt., treasurer, collector, and secretary. E. A. Smith, S. N. Gould, J. P. Williams, Lucious Webb, Caleb Smith, B. Burland, Janus Crossett, A. F Hubbard, B. F. Rugg, and J. D. Isham, directors.

This magnificent park is situated on the eastern shore of Shelburne Bay, two miles south of the city of Burlington, on the Rutland Division of the Central Vermont Railroad. Its location is accessible from all points, and can be reached by rail from every part of the State in a few hours.

The entrance to the park is all along the line of the railroad. A few minutes' walk takes one through delightful paths to the center of the grove, which is a plateau about seventy-five feet above and directly overlooking Shelbourne Bay, The view here is one of great beauty and grandeur. Almost at our feet lies the beautiful land-locked bay, reflecting in silence the glory of the sunset as the great luminary seems to sink behind the majestic Adirondacks, which look in the distant west, across Champlain's historic waters, like earth's rugged rim, or, rising with the wind, to sing eternal anthem. Past Shelbourne Point can be seen the undulating waters of the broad lake, bearing upon their surface steamers and sails, and in the distant Rock Dunder and Juniper Island. Across the bay is the old shippard and Shelburne harbor, and in the vicinity may be seen the purchase of the Vanderbilts, which, verily, may be said to be in close proximity to the park, and we enter another tunnel and repeat the process. Said Mrs.
Richings, "My guides know that they have been through
some of these tunnels, but I don't know anything about it bay, gives ample accommodation to the largest steamers on the lake. The bottom of the lake is smooth, hard sand, frde from stone, and it would seem as if nature had especially designed gradual that 500 feet feet from the shore one could scarcely requisite needed for bathing purposes can be obtained, for for it is comfort, happiness, and improvement of all who may visit the park that the management so desires to promote. The grounds are constantly being improved, new cottages built, and a spirit of enthusiasm and trust is born, which is in keeping with the great cause to which the camp is dedicated. Here the seeker of truth, the honest in purpose, shall ever find welcome.

Notes of Merrimac Island. This new camp is doing nicely. The president, E. Bach ives a strong personal magnetism as well as intellectual light and enthusiasm to all he touches, and his genial com-panion adds such a glow and grace as only a noble woman can. W. H. Bach made a telling speech and did much effec-tive work in many ways. The mediums were all successful n their specialties, and the music was excellent. Prof. Smalley and wife, both blind, were much admired for their musical entertainment and gentle graces of mind and heart. Shut out from all that dazzles mortal sight, they sense more keenly the touch of life from within and above. The artistic renderings by Mrs. Zumbach, Mrs. Stauton, and Prof. Jungren Addre were intensely gratifying and uplifting and made a success of every meeting, even if the music had been all. Mrs. Baker also evoked the highest appreciation by her exquisite solos.

Oscar A. Edgerly is a favorite with all. His manly qualities, sincere devotion to truth, pure habits, and remarkable mediumship—at once entertaining and instructive, give him a high place among representative Spiritualists and platform orators. He reminds me of Prof. Wm. Denton than whom no nobler man ever graced the platform or honored any good cause. The second Sunday I was there I had the pleasure of hearing for the first time Helen Stuart Richings. She was the special attraction of the day, and I think drew the largest audience that ever met on Merrimac Island. Her effort was splendid and held the vast audience in rapt attention for an hour and twenty minutes. The gist of her argument was in affirmation of "the unknown God." She deplored the radical ex-tremisms that treated human reverence with contempt and ridi culed the divine ideal as superstition. She held that all the religions had their place and use, and because we have reached a plane above theirs need we destroy the bridge over which we had been safely conducted to the shores of rationalism and mental liberty; for there were millions yet on the dark side of the chasm and needed the religious sup ports to carry them forward and upward, across the cold dark chasm of ignorance and childish credulity to the bright shores of reason and knowledge. She continues as a special at traction to the close of the camp. The officers, each and all worked faithfully to make the best conditions possible for a successful camp, and the growth continued to increase rapidly as long as I remained, and will doubtless double with the fol lowing week. Long live the noble enterprise to illumine the great Northwest. LYMAN C. HOWE.

DELPHOS, KANSAS, CAMP-MEETING.

This Camp Opens August 11th and Closes on the 28th. A fine array of talent has been secured for this meeting.

Among the list are the following noted speakers and mediums : Mrs. Lillian L. Wood, inspirational test medium; Captain H. H. Brown, the noted pioneer lecturer; Professor E. P. Brown, hypnotist and magnetic healer; Mrs. Emma E. Hamon, business test medium.

To those seeking rest and recreation we invite your atten-Persons wishing a clean, comfortable home can find good tion to our camp. It is pleasantly situated and a delightful

I. N. RICHARDSON.

Fourteenth Annual Summer Assembly of the

Cassadaga Lake

FREE ASSOCIATION, Cassadaga Lake, Lily Dale, Chautau-qua Co., N. Y.

PROGRAM. Friday, July 21, Jenuie H. gan Jackson, Saturday, July 22, W. J. Colville, Sunday, July 23, Jennie Hagan Jackson, W. Colville, Monday, July 24. Conference. Tuesday, July 25. W C. Warn

Monday, July 21, Conference,
Tuesday, July 25, W.C. Warner,
Wednesday, July 25, Jennie Hagan Jackson,
Tnursday, July 27, Lyman C. Howe,
Friday, July 25, Mrs. H. S. Lake,
Saturday, July 25, W.C. Warner,
Sunday, July 30, Lyman C. Howe, Mrs. H,
Lake, Lake

Sanday, July 30. Lyman C. Howe,
Monday, July 31. Conference.
Tuesday, Aug. 1, Lyman C. Howe.
Wednesday, Aug. 2, Special Labor Day, O. P.
Kellogg, Sundance, Wy, Hon. M. A. F.ran,
of Cleveland.
Thursday, Aug. 3, Mrs. H. S. Lake.
Friday, Aug. 4, willard J. Hull.
Saturday, Aug. 6, Willard J. Hull, Mrs. C. L. V.
Richmond.
Monday, Aug. 7, Conference.
Tuesday, Aug. 8, Willard J. Hull,
Wednesday, Aug. 9, Grand Army Day, A. B.
French.

French Thursday, Aug. 10, Hudson Tuttle and Mrs

Friday, Aug. 11, Mrs. C. L. V. Richmond, Saturday, Aug. 12, A. B. French, Sunday, Aug. 13, A. B. French, Mrs. C. L. V. Richmond. Monday, Aug. 14. Conference. Tuesday, Aug. 15. Hudson Tuttle and Mrs. Tut-

tite.
Wednesday, Aug. 15. Hudson Futtle and airs. Futtle.
Wednesday, Aug. 16. Woman's Day, Rev. Anna
Shaw, Mary Seymore Howell.
Thursday, Aug. 17, O. P. Kellogg.
Fricay, Aug. 18. Mrs. Lillie.
Saturday, Aug. 19. George P. Colby.
Sunday, Aug. 20, Hon. A. B. Richmond, Mrs.
Lillie.
Monday, Aug. 21, Conference.
Tuesday, Aug. 22, Mrs. Lillie.
Wednesday, Aug. 23, Temperance Day,
Thursday, Aug. 24 George P. Colby.
Friday, Aug. 25, W. J. Colville.
Saturday, Aug. 26, Hon. A. B. Richmond.
Sund-y, Aug. 27, W. J. Colville, Mrs. Lillie.
Edgar W. Emerson has been engaged from
July 30 to Aug. 7, au 1 Miss Maggie Gaure from
Aug. 12 to 27.

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CINCINNATI, - SATURDAY, AUGUST 5, 1893

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We request patrons to notify us p omptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable of unworthy of action.

When the postoffice address of THE LIGHT OF TRUTH subscribers is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notice of Spiritualists Meetings, in order to insure promot insertion, must reach this office on Tuesday of each week, as THE LIGHT OF TRUTH goes to press every Wednesday.

Rejected Mss will no se returned without postage accompanying the same—nor preserved ... ind thirty days after receipt.

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"He's true to God who's true to man; wherever wrong is done, To the humblest and the weakest, 'neath the all-beholding sun, That wrong is also done to us; and they are slaves most base Whose love of right is for themselves, and not for all their race." JAMES RUSSELL LOWELL.

TO THE PUBLIC.

Printed elsewhere in this paper is an attack upon us which forces upon the gaze of the reader the private plans of this journal. All Spiritualists appreciate the crying need of a less have the camps in charge are to be congratulated. expensive and more popular form of our literature. Only a small percentage of people attend lectures or public meetings. On absorbing questions they receive their education while the closing hours of the day.

Now, it is just as possible for Spiritualism to have good and cheap books, tracts, pamphlets, and other forms of instruction, as for Christian Science, Theosophy, Socialism, Nationalism, or Methodism.

The Wesleys wrote and printed many books, and early in the century that Church, with a small loan, laid the foundation for the printing of a million pages daily.

In our ranks we have few trained authors. Our writers bankruplcy. Worst of all, there is found among the number misery. printed every fad from re-incarnation down, and it requires a careful husbandman indeed to pluck these tares from the wheat.

We need well-trained editors to revise the work, and publishing houses to encourage and print the best that has or may be written on Spiritualism, and the application of its philosophy to all phases of life, and at such prices that multitudes may be fed.

To accomplish this, co-operation is essential. How better

Should one or two be asked to take all the risk when run the whisky traffic in due style and augment its income. scores stand ready to share the burdens? What form can you better devise than that universally adopted by investors?

This is not speculation in stock for gain, but a simple loan of funds to be paid back at a low rate of interest, thus towards the spread of Spiritualism.

It may be but the "widow's mites" sent in small sums and at such times as best she can, but in the end she will be the owner of a bond (drawing interest semi-annually) which will be redeemed when the work is well under way.

We dare not despise the "day of small things." The LIGHT OF TRUTH, like the oak, from an acorn grew. First in a cellar, then in an obscure street, changing as its subscribers increased, until to day its patrons find it rapidly spreading through a fine block.

Its offices are the best appointed and most commodious of any journal in our cause. This is not a boast, but to give the lie to the charge that its career has been checkered and its obligations unpaid. Its books, accounts, and other private information are always open to its associates and co-

Here in the great West, with your co-operation, its career shall continue. Calumny may cause it to dip a little to the larboard-or starboard, but eventually this good ship, the LIGHT OF TRUTH, shall right herself and be seen moving majestically onward in the great Sea of Spiritualism and liberal thought.

OUR NEXT CONGRESSIONAL SITTING.

On August 7th a special session of Congress will convene at Washington. Perhaps no event since the war has contained so much of vital interest to the American people as the problems which have compelled the executive branch of LIGHT OF TRUTH with the many improvements, beautifying our government to call this extra session of Congress. It will require the wisest statesmanship to steer the craft of session but to possess a realizing serves of Congress. Thursday—a perfect day, as all wedding days should be, ushed in the morning between this and last season's the morning the floral decorations at the auditorium were State off the shoals of financial disaster, and although the beardless youth, who sports the title of Comptroller of the Currency and is named Eckels, declares that no bank or industry has failed or need to fail that is run on business principles, it will take more than his assertion to back up his wand. statement. Nearly two hundred national banks have failed since the first of last January. This is one hundred and fifty with its pleasing innovations. A reception committee wearing badges look after the strangers within our gates. There in excess of bank failures for the corresponding time last year. is physical culture and elecution taught by a lady, Mrs.

off is the dependent laborer and mechanic thrown out of

It will take years to repair the ruin already wrought, and there are no indications of any relief as yet. Secretary Thompson in mental science. Herbert is quoted as saying that a lack of confidence in American securities on the part of European and American holders causes the present panic, for which the Sherman act

Now, if the Sherman act, which provides for the constant issue of legal tender notes for the purchase of silver, be season, and Mr. Eben Cobb's illustrated lectures. repealed the immediate cause of distrust will be removed, and money will flow more easily and manufacturers and merchants can get hold of it to carry on their business. The government W. J. Colville going to Chicago to deliver a series of can not so on adding to its promises to pay while not adding lectures and attend, as a delegate of the society recently can not go on adding to its promises to pay while not adding to its resources to pay with. This is what is causing money holders to secrete and hold what they have instead of keeping it in circulation. The volume of legal tender notes and United States notes constitutes the currency of the country issued by the government. But national bank notes and silver certificates are not legal tenders, and they constitute silver certificates are not legal tenders, and they constitute which are discussed the live topics of the day and times, gives nearly as much as the whole volume of legal tender currency.

Let us give to the coming session every encouragement, for its task is mighty, and many are bound to be displeased with its action whatever it may be.

A so CALLED expose does not always prove fraud; nor does one fraud prove all mediums to be frauds. The man who denominates all mediums frauds insults every Spiritualist who has been convinced through the phenomena; for if there was no phenomena such scientsts as Alfred Russell Wallace, F. R. S, Prof. Crookes, Astronomer Flammarion, Rev. M. J. Savage, Judge Elmunds, and latterly W. T. Stead, editor Review of Reviews, could not have written up their experiences and positive tests received through modern mediums. Farthermore, to denominate all mediums frauds is to imply that the millions of Spiritualists and the hundreds of scientists and eminent men of literature who have witnessed these phenomena are fools. Such conclusions can only emanate from narrow minds, idiots, and ignoramuses. who judge everybody by themselves-too visionary or stupid to see the difference between truth and error.

REPORTS from our various camp-meetings indicate a successful season, despite the hard times. There is one grand advantage which they have over the ordinary Summer resort, i. e., the price. The poor as well as the rich can attend without feeling that an exorbitant price is attached to everything they touch and every move they make. The speakers and the mediums are giving the multitudes the bread of life. and all nature smiles at the feast. Those energetic ones who

EMPTY stomachs and shivering bodies are not the proper concomitants of spiritual harmonization. The fear of want and the hope of gain are the legitimate sequences of an unon the way to work, at noon in the shade, or at home during natural system. Rent, interest, and profit make tenements, mortgages, and thieves. One combination goes to the capitalist, the other to the laborer. The honor of a poluted political party is the same as the honor between thieves. It is of no value to the frugal, the pains-taking, or the law abiding, and no reformation can come out of it.

ANOTHER Uncle Tom's. Cabin must be written. The terror of the white slave is yet to be depicted, together with the Lagrees who torture him. The slums must take their place with the parlors and boudoirs of fashion and extravagance. The factory must have an altar as well as the Church, learn their craft by inspiration, rush headlong into print and and steeples point to something besides degradation

> THE labor troubles in Southeastern Kansas are assuming national importance, and are another finger-board pointing to the coming conflict between plutocracy and pauperism. The mine owners have built a stockade around their works at Wier City, armed their men, and like a lot of beleaguered bordermen are defending themselves against the mob out-

South Carolina, with her governor as head bar-tender, has gone into the saloon business. It ought to be made to his own efforts and those of "Atica," his control, to preserve pay. Governor Tillman is a strong and determined man, his own individuality. The result was a curious mixture of could that be accomplished than as we have outlined in the explanation of our purposes in this issue?

Should one or two be about to the elections and determined man, and if the Prohibitionists are as cute as their prayers are loud they will not miss the opportunity of assisting the State to they will not miss the opportunity of assisting the State to the elections as well as the occulos. 'Fire, fire, fir

GOVERNMENT never should be a force of authority. It is public convenience and should reflect the will of the sovereign people. The divestiture of all power in the government to farm out special privileges to the few to the detrimaking it possible for every lover of truth to lend his aid ment of the many constitutes the prime necessity of the

> FEED mouths first, brains afterward; clothe nakedness till a final shot ended his life. This influence announced first, minds afterward. House shivering bodies and thus himself as Colville Porter, son of Dr. Porter, of Newton Falls, make fit receptacles for the jewels of genius. Lift the unfortunate and make a sufficiency for all who want work, a

If the people want the judiciary and the militia to serve them instead of plutocracy, they must vote men into the executive government who represent them, and not the law offices and political demagogues.

Constitution and whose catechism is the law of the community in which he resides.

LABOR organizations should not celebrate their holiday by showing their numbers on parade and then vote the old ticket in November.

SomeBody wants to know if we haven't as much right to close the Church doors as Pietists have in closing the World's

THE war on Siam may be the spark to set Europe on fire. France ought to take somebody of her size.

Cassadaga Camp.

An auspicious occasion was the opening of the annual meeting at this Mecca of Modern Spiritualism, one week ago. Each incoming train deposits fresh arrivals on our shore, and the management have every reason to feel hopeful of a

prosperous season.

Previous correspondents have acquainted readers of the transformation that she delightedly exclaimed : "It all looks as though a spell had been wrought by the waving of a fairy

On looking over the attractions for '93 one is impressed

of Mr. Lew. Gleason and Miss Clair Tuttle.

Prof. Philegging, of Washington, D. C. gives instructions in astrology, Hattie H. Danforth in palmistry, and Mrs. There is a chorus choir under the leadership of John T.

Lane, of Boston, Mass. Mr. Lane is also teacher of instrumental and vocal music Among the evening attractions at the Auditorium will be

Mrs. G. rtrude Andrews, Mr. Charles Sullivan, a dramatic personater, of Boston; Miss Clair Tuttle, a favorite of last The program of speakers is quite up to its usual high water mark, the speakers thus far giving abundant satisfaction.

The Summer school of psychic science has closed, Mr formed here, the Psychical Research Congress, to be held in Chicago next month.

Previous to Mr. Colville's departure a benefit enter tainment was tendered him in the Auditorium, with a program composed of some of the best dramatic and musical talent on

The open conferences, to which all are invited, and at or her particular views, or pet hobbles and foibles. These conferences are certainly one of the most enjoyable features of Cassadaga, besides being in many respects educational they also afford entertainment and ofttimes amusement for those not in the arena of debate. Among the many subjects discussed re incarnation seems to be the favorite, as it appears frequently. If, as the immortal bard Lonfellow sang, "Life is earnest, life is real," and "We are to act in the living present," it seems to your correspondent an idle chatter to speculate over these musty allegories of the ancients when there are so many questions, so many needed reforms dethere are so many questions, so many needed reforms demanding the careful attention and earnest thought of the to-day's embodiment.

Besides the mediums at camp each seance reveals, new ones have been added to the list, and the remarkable phenomena received through many is simply marvelous even to an old timed Spiritualist. With such an out pouring of psychic demonstration who can doubt the abundant harvest that must naturally follow.

Caldwell Park is now claimed by the wee folks as a play ground. Season tickets on the steamer can be purchased for one dollar. There are no policemen required at Cassadaga. No signs to keep off the grass confront one at each turn The semi weekly dances are the delight of the young and some older folks. Delegations of lads and lassies from sur-Northwestern Orchestra and trip there light fantastic with the benax and bells. Cassadaga's popularity and ever grow-knowledge that nowhere on earth is that liberty so large or ing favor is demonstrated in the fact that while other resorts report a falling off in attendances our receipts show that we

are averaging thus far with last year. Good health, golden sunshine, pure air, and enjoyment have blessed saint and sinner equally, no discriminating at Cassadaga. We are all the favorite children of the gods.

In an overlooked leaf of our correspondent's last letter the following deserved tribute was paid to Mrs. R. S. Lillie, one of their speakers are too inclined to drown a small idea in a of the workers at that noted camp:

"Mrs. R. S. Lillie is also a star of the first magnitude in the galaxy of speakers who were connected with this camp in its insipiency. She and her genial and energetic husband, the 'musical Johu,' have been here more or less for thirteen years. Melrose Park was named in honor of them. They have a lovely little 'home nest' on the east side of the same, always bave it well filled with visitors and guests, and in the home life as well as the public, are a most genial and happy pair. Mrs. Lillie has spoken here some portion of each year for builded of such material as her exalted subject affords, and thirteen years, and has all the time been thoroughly alive to the interests of the camp, and none have done better or more wishing to cultivate a style at once dignified. clear, excellent work. Mr. Lillie might fitly be called the Board of and uplitted the hearts of the people."

Camp Notes from Lake Brady.

Another week, fraught with events that has brought into the lives of many the unmistakable evidence of a future life, It is impossible in so short a communication to give even

a brief synopsis of the gems of thought uttered by the various speakers, chief of whom were J. Frank Bexter and Mrs. H. S. Leke. The former with his scholarly logic, showing careful preparation beforehand, and the latter with her bril liant inspirations uttered on the spur of the moment, were s compliment to each other. As a test medium Mr. Baxter is climbing light to the top, though not so numerous as those of Maggie Gaule of last week. Mr. Baxter's tests go more nto detail, and those receiving them are never left in doubt At his last seance it was noticed that influences repeatedly seized his organism, forcing him to impersonate in spite of something. The name of Ferdinand Schumaker was given, and then, 'oh where are the books, the accounts; I placed them here; I am lost, I am ruined!" Then followed, in the same dramatic style, a pitiful story about loss of employment and vain search for it, despondency and final suicide by poisoning in Cleveland, giving the name of John Patterson, who was identified as bookkeeper of Schumaker's oatmeal mills when it was burned at Akron.

Immediately following this was another vivid impersons tion of a man being shot from his horse in battle, dragged by his foot fast in the stirrup, and the contortions of his body Ohio, who is past eighty, and an avowed Infidel. Said he: "Remember me to father, he has often said to me, 'when you die you will be dead,' tell him I have died and yet I am not

Mrs. Thomas Black, of Cleveland, had been his schoolmate, and during many years since the war she had almost forgotten him. She said: "He was the last person to be in her mind, and no one else here knew him; but I will see

that his message goes to his father." Instantly another influence had possession of Mr. Baxter. A TRUE American is one whose Bible is the United States on stitution and whose catechism is the law of the community in which he resides.

Instantly another influence had possession of Mr. Bakter. He began to hiccough violently, declaring in a broad Irish brogue, "I am Tom Smith, of Kent. I had the baycups, but bad luck to the same; they was the death uv me, for I haycuped meself to death." Several persons in the audience

recognized this control. Mrs. Lake, in addition to her inspirational lectures, has added some psychometric readings, which were very entertaining to the audience as well as satisfactory to those re ceiving them. The dignity of Rev. Mrs. Lake is repeatedly broken in upon by the gay little "Prairie Flower" as control. She brought out considerable amusement to day over a pocketbook full of money, offered among other articles to be psychometrized. She said: "Muchee wampum, the owner of it is under the care of boss business Indians, who, because of

her co operation with them, will continue in prosperity." The owner proved to be Mr. Merrill, who lives here, and has assisted this movement from the start, and it is well known that Indians here have been its instigators and abettors, and to them Lake Brady Camp owes much of its sturdy strength.
Mrs. Lake will not read psychometrically any article when she sees the face of its owner, thus making the readings purely mental.

The event of the week was the wedding of our own Will Mansfield to Miss Lena Moray, of Grand Rapids, Mich., which is also well known as the home of her husband. It was Other floral emblems, with a plentiful display of bunting added to the beauty and festive appearance of the scene. livery one had on a wedding garment, and a throng of gaily dressed people awaited the bridal party, which was ushered in to the sweet strains of Wagner's "Wedding March." Mrs. Jennie B. Hagan-Jackson performed the simple wedin excess of bank failures for the corresponding time last year.

Industry is paralyzed, trade is cut off, and hundreds of honored names are daily dragged down in the humiliation of line of work is also a dramatic star of acknowledged genius, matched to ber tall, blonde husband, and when he placed the one force the foot lights.

In excess of bank failures for the corresponding time last year.

It is physical culture and elocution taught by a lady, Mrs. ding service in fcw words, following with her own inspirational time of their who would at once give him the cold shoulder were he to call himself a Spiritualist? Continue to stand genius, matched to ber tall, blonde husband, and when he placed the outer of the cold shoulder were here to call himself a Spiritualist? Continue to stand genius, matched to ber tall, blonde husband, and when he placed the outer of the cold shoulder were here to call himself a Spiritualist? Continue to stand genius, matched to ber tall, blonde husband, and when he placed the outer of the cold shoulder were here to call himself a Spiritualist? Continue to stand genius, matched to ber tall, blonde husband, and when he placed the outer of the cold shoulder were here to call himself a Spiritualist? Continue to the foot lights.

The children's lyceum is under the efficient management Grand Ledge, Mich., then read the following lines, composed for the occasion

·loy bells are pealing, Love's notes revealing, Sweet music stealing. Through the still sir. Fond hearts delighted. Two souls united Happines there.

Buds sweetly singing.
Through the woods traging,
Soft cones bringing
Back the refrain.

Two souls united,.
Fond hearts elighted.
May love thus plighted, Ever remain. Mr. J. Frank Baxter closed the beautiful and impressive service with the dear old song, the chorus of which is:

Tis the old. old story, For oh, its love, its love, you know, That makes the world go round."

Many handsome and useful tokens of remembrance were received by the young couple, to say nothing of the rice and old shoes that followed them from the camp grounds. May

Mattie Hull closed the week's lectures with one of ber animated discourses, delivered in her peculiar poetical style. She says the closing of the World's Fair is all a sham-a pre-The exhibits are only half covered and the doors half closed; but the controversy has split in twain every Church in Christendom.

Sunday is, of course, our big day. Last Sunday the largest crowd ever attending services here came to camp, Cleveland contributing the largest excursion.

The first lot of association tents are long since exhausted, Twenty-four came to camp last Saturday, and twenty more

Mr. Frank Ripley, who is here for the season closed, with very satisfactory seance this afternoon.

Rev. Hicks followed next day of which we will speak Dr. Sheets talks at conference on spiritual science, for

which we are truly grateful. MORE ANON The Akron Beacon and Republican of July 3, 1893, contains the following: "The spiritualistic camp meeting was opened for the season of 1893 A handsome pole had been

rected during the past week, and the exercises began by raising old glory to music by the band and an address from Mrs. H. S. Lake. Let the outsider say what he can and all he can against the Spiritualists, he can not be charged with disounding towns come to enjoy the inspiring melodies of the loyalty to the United States. He believes in the largest libso secure as in these United States of America. So the Spiritualist is nothing if not loyal, and he means to be some-

The work of the season at the amphitheatre was opened by Lyman C. Howe in a most admirable address relating to the mission and the expectations of Lake Brady Camp.

The afternoon exercises were signalized by the brilliant ecture of Mrs Cora L. V. Richmond, of Chicago. No people are better aware than the Spiritualists themselves, that some arge torrent of words. In that vice they are no better and no worse than the average preacher, but when Mrs. Richmond is speaking no apology is needed. Without apparent effort, almost without gestures, as easily sustained as a conversation on matters the most trite her sentences are pronounced, every word as clear cut as the facets of a dimond, while the idea contained in the sentence is complete and perfect as a diamond itself, and the whole discourse is finished and perfect in plan and proportion as we would expect it to be when wrought by a workmanship so superb. To the young orator stripped of every weak or unserviceable word, finished Cassadaga Camp, for he was one of the first to sing upon the almost to burnishing, while not a trace of labor comes to the platform, and his rich melodious voice has each year thrilled surface, warm, earnest, full of heart and sympathy, I could name no living model equal to Mrs. Richmond. At his best Wendell Phillips was her equal in repose, but his matter was often pungent with the asperity of a political contest-her's is not—it is nearly always an appeal with argument, admitted only to support the appeal. Add to these a fine presquee, a voice as low, as smooth, and almost as musical as a flute, and you have Mrs. Richmond, one of the finest living examples of forenic serenity combined with intellectual power.

Parkland Camp, Pa.

Again have we had the extreme pleasure of listening to the noble advocate of truth and reform, Mr. W. J. Hull. To fully appreciate this fearless man one must be a listener to his discourses. He, Mr. Hull, has been with us two Sundays, and delivered grand lectures. His clarion notes rang out clear and distinct on the sweet Summer air, and all true Spiritualists know that in him they have a friend who will never lower the flag, but with unfaltering footsteps and spartan courage fight the cause until the last foe shall be extermina-

ted from our pathwey. To him we give "nail all bail," thou who art sent by the angel world to help the people out of their bondage. Lincoln, Paine, and others in the bright galaxy of the spirit realm, see in Mr. Hull one of the few who shall redeem the people. Of himself fearless, of his friends kind and thoughtful. These are the kind we want, not those who ride a hobby, but those who by their unflinching courage and strength with-stand the sneers and slauder which always attack the true heroes. Such as Mr. Hull can afford to be generous, for of a truth those who are against such speakers, there are thousands who have gone home giving their lives as a sacrifice for others, these noble spirits come to their assistance.

Our friend, Mr. Hull, is a lover of the laboring classes, always endeavoring to alleviate the sufferings of the poor, and to bring about a reformation that is so sorely needed. We are fortunate in having such excellent speakers, and those who debar themselves the privilege of being among the listeners, we have only pity for the poor unfortunates who are throwing away food which would sustain them in any emergency. By their acts are men known. This holds good for Spir-

itualists as well as any other class of people.

Last night we bid farewell, not good-night, to Mr. Hull, and to have heard the good-by's and seen the hearty handshakes, one could readily perceive that he was leaving many warm friends, but we feel that we shall meet again under more favorable conditions. We bid him God-speed wherever

The women of Parkland have had a fair, which was in a measure successful. Entertainments are given every week. Plenty of amusements for all.

We might be better off financially, but we do not intend to give up. The strength and sines which formed such were as Washington, Paine, Lincoln, and other great heroes, must surely be handed down to the people of the nineteenth century, and the iron will, the never weary footsteps will corquer

in the end. "I know it."

To all friends of the cause we ask you to work with a will for the cause which shall turn darkness into light; work until our land shall blossom like the rose and the sweet perfume wasted from unseen shores shall enter into all homes, making divine the life of all.

Silent watches of the night.

Angels form from spirit shores,
Guiding to our better sight,
Gild our all of earthly store
In fond dreaming, visions bright,
Hallowed by thy radiant smile,
Make our pathway ever light,
Shadowy mists from spirit isle.

Traces fair as sunlight's gleam. Traces fair as sunlight's gleam.
In soft hushes lingering sigh,
Shades of angels look between
From the lattice of the sky.
When dark sorrow's lengthened pain,
Scars the heart-throb to its core,
How they oft in sweet refrain,
Breathe kind words for vermore.

When deep slumbers close the eyes, How they stoop with gentle tread,
Angels watchers fir m the sky.
Bending low around cur bed,
Blending with oar murmuring breath,
All they think and want, and say.
Child of earth, there is no death,
No, we have not passed sway.

Jaffrey, N. H .- Let us not censure Mr. Savage for the

stand he takes. Who can say that the angel world is not holding him in just that position to lead others to investihonored names are daily dragged down in the humiliation of insolvency, debt, and disgrace. The old adage, "Uneasy lies the head that wears a crown," may properly be applied to the average business man in this country to-day.

And far worse average down in the humiliation of insolvency, debt, and disgrace. The old adage, "Uneasy lies with fifteen years experience before the foot-lights.

For those destring instruction in the terpsicorean art there are classes daily in the Octagon, with Mrs. Sperra, a meant what he said. Mrs. Jackson then offered prayer, clossing with a beautiful inspirational prem. Mrs. Sheets, of piece of fence will be knocked down.

W.F. Figure. Letter from Abby A. Judson.

As some of your readers are aware, there have been two camps held near Minnespolis and St. Paul this Summer. I have had the pleasure of attending and doing some work in both, and am a member of both. One of our principal speakers, Helen Stuart Richings, gave a number of lectures at both there camps, and was greatly admired by the multitudes that

Mrs. Richings seems to me to occupy a position among our workers that is unique, and it is somewhat difficult to de-scribe her as that those who have heard her speak can make a correct mental picture of her personality. I know of no one of our speakers who is calculated to do more real good than herself. She holds the attention of everyone present from beginning to end. She passes logically from point to point, taking one forceful thought after another, illustrating and explaining it, presenting it in its different lights, till all know precisely what she means, whether they are convinced of what she says or not. And many are led by her cogent reasoning and her earnestness to adopt her views of the great questions that pertain to our life here and our life in the beyond.

The tom the colleges and a large number of the church people attend the meeting on Sunday. The local press is eager and anxious to secure every item of news they can gather about the park, and even send their reporters to take notes She is intensely conscious of her listeners—is in close rapport with them, and talks to them, feeling that they are in reality her brothers and her sisters. She works heart and reality her brothers and September meetings are reality her brothers and her sisters. She works heart and soul to advance true spirituality. That she is rarely intellibeld every morning, at which anyone is at liberty to make a gent, elequent, and admired is quite lost sight of by her, in her eagerness to impart to every soul the grand truths that

she sometimes devoted the waole time to the elucidation of one train of thought.

For instance, on one occasion at Merrimac Island, the first question that she read was in regard to the altars to the unknown God, and the whole lecture was devotedt this to heme. As she proceeded, I was struck by her using a number of the thoughts, couched in precisely the same language that are in the third lecture of my book, "Why She Became a Spiritualist," the lecture being entitled, "Do Spiritualists Believe in God?" As I had presented her with the book a short time before, I, of course, supposed that she had read it and had unconsciously adopted the same; and I was glad that the thoughts that had come to me transpirationally in the solitude. thoughts that had come to me inspirationally in the solitude of my own chamber were being proclaimed to so many by her superb voice. This took place on Sunday. The next Thursday, when she spoke again at Merrimac Island, I was surprised and delighted when she made the following statement. One day after speaking on the "unknown God," she found a little leisure, and thought she would read in my book. Seeing there was a lecture on God, she thought she would see what I had to say on the same subject. To her would see what I had to say on the same subject. To her great astonishment the train of thought and the very language were in certain passages precisely the same. And yet she had never read at all in my book till after giving that lecture. She said to the audience, "I am convinced that the same controlling influences who were with Miss Judson when she wrote that chapter in her book stood with me on this platform last Sunday, and inspired me to use the same thoughts and use the same language."

ou will pardon my mentioning another incident that is very dear to me. This same Thursday, in Mrs. Richings' invocation, I felt that I had never in my life heard one equal to it. My very soul was melted, and the infrequent tears dowed freely. I can not quote it adequately, but she invoked the love of the universe, "Thou love divine, thou love always." I felt my angel mother's presence, and was not surprised when she stated later that she mide that invocation under

the controlling influence of my mother. On this occasion her subject was "Thought-Transference." She explained with absolute clearness how thought is transferred by one mind into the brain of another, and that what is done by an embodied mind is also done by the disembodied mind unto the brain of a medium. Words with her are not used, as they have been said to be used by Talleyrand, to conceal our thoughts," but rather to convey them with perfect

exactitude to the mind of another.

There is always some one in an audience who desires to know the opinion of every speaker on the much discussed subject of reincarnation. Mrs. Richings on this subject said that though she was not yet personally convinced that spirits re incarnate, yet her guides do believe in it, and some of them claim that they have experienced it. She illustrated the docurine by the figure of passing through a succession of tunnels, as we are being conveyed further and further up a mountain side. We enter a tunnel and go through it in darkness, but when we issue we are in the light of day, and find that we are further up than when we entered. After a while we enter another tunnel and repeat the process. Said Mrs. Richings, "My guides know that they have been through some of these tunnels, but I don't know anything about it now, I am in the tunnel."

The North Star Camp ended July 19th, but the Northwest both connected with the great twin cities, the North Star being between Minneapolis and St. Paul, and the Northwestern in an island below the latter city. While at the first camp I heard nothing in regard to uniting the two; but after going to the Merrimac Island Camp the thought was frequently discussed and I heard many say that they hoped the two would cussed, and I heard many say that they hoped the two would certain devoted Spiritualists decided to inaugurate another. Why did they do so? Was it because they felt a personal un kind antagonism to the leaders of the other camp, and wished to break them down by organizing an opposition? They distinctly declare that such is not the case. No unkind feeling sctuated them. They did not like the location of the Northwestern Camp, and this Summer's experience has proved that a site between the two cities is more accessible, has better air and is better liked on the whole. There is another point that is somewhat difficult to touch. Without any desire to criticize other workers, the leaders of the North Star wished to start a camp solely to advance the cause of Spiritualism, without any reference to pecuniary gain or self-aggrandize-ment. That they have succeeded well in what they undertook is evident from the fact that they held a conference every morning during the month except when there was a lecture; that there was a children's lyceum every morning; that besides three lectures on Sunday they had only one paying test meeting on that day; that they had constant large attendance to hear such lecturers as Clegg Wright, Mrs. Lillie, and Mrs. Richings; and that during the ten days I spent there I never heard one word spoken against the other camp nor its leaders. While they do not need to unite with the other camp, as they succeeded well independently, I have reason to camp, as they succeeded well independently, I have reason to believe that they would be willing to join with them on a few simple conditions. Some of these are that the camp should be held on ground as accessible to the two cities as the location of the North Star during this season; that the names of both associations should be represented in the new name, as for example, "The Northwestern Star Association;" and that there should be an evident determination on the part of the Northwestern leaders to hold a camp with the single aim and object of promoting the highest interests of Spiritualism itself, without special regard to the percuniary gains of individual workers. If the two can combine on such a high and pure basis, we hope that they will combine. If they can not unite on such a basis, we hope that they will remain separate. All of which is respectfully submitted by one who lived four years as a Spirituslist in Minneapolis, one who knows the workers in both the camps, and one who has the single desire to see the advancement of our glorious cause in the noblest and the grandest way.

If a strong association should hold an earnest camp every Summer between the two cities, after a while ground could be purchased and a temple would be erected that would be a nucleus for the Spiritualists of Minneapolis and St. Paul, where they could be elevated by the best speakers in our ranks every Sunday during the year. One noble Spiritualist of wealth has pledged to give the North Star Camp at least \$4000 for the purchase of a such a site.

On leaving here I expect to work at the camp at Devil's

Lake, Mich., and do similar work at Vicksburg, Mich. Following that I spend a week in Chicago, attending the meetings of the Psychical Congress, and revisiting the White City. Every where I see Spiritualism advancing and prospering Behold these loving spirits who stoop from their shining pathway to illuminate and strengthen mortals who are willing to obey their sublime behests! ABBY A. JUDSON.

Persons wishing a clean, comfortable home can find good tion to our camp. It is pleasantly situated and rooms and board at reasonable rates at 47 Campbell Park, Chiresort. Come everybody. Address the secretary,

Queen City Park.

Queen City, the youngest and the smallest of the Fastern Queen City, the youngest and the smalles. Or the residual campa, is a very lovely spot, attrasted on a high birth over-locking the Shelburne Bay on the shores of the historic lake Champlain, it is noted for the beauty of its surroundings and the house the same held during the month of Authe harmony of its meetings held during the month of August each year. Sime ten years ago a few earnest men, de airous to start a camp-meeting in this section of the country, met together in the city of Burlington and decided to purchase these beautiful grounds, and though without one dollar in the treasury they commenced the work in faith and hope, which has at this time resulted in full fruition. They have almost paid for the grounds, built a fine and commodious hotel, and improved the property so much that it has nearly have almost paid for the grounds, built a fine and commed our hotel, and improved the property so much that it has nearly doubled its original purchase. The Park is within two miles of the highly conservative city of Burlington, with its many churches, schools, and colleges, and when it was first purchased by the Spiritualists great was the dismay among the churchmen, and many were the hard hits given in the papers with regard to it. But now all this is changed. They have learned to recognize and respect us. Many of the professors from the colleges and a large number of the church people from the colleges and a large number of the church people short speech.

The management endeavors to procure the best lecturers are enriching her own being.

I heard her speak many times, and eagerly embraced each new occasion to hear her remarkably clear expressions of the spiritual philosophy. Her subjects were chosen by the audience, though of the dozen questions that were handed up, in the field, and to secure music in every way possible to make the six weeks of sojourn there both pleasant and profitmay be on the ground, and social dances among the campers

are occasionally enjoyed by the young people.

The ladies established a ladies' aid society very early in the history of the camp, and hold a fair every year during the meeting, which renders very substantial aid to the management.

Dr. E. A. Smith, the energetic president, with the sanction and aid of the Central Vermont Railroad runs several cheap excursions every year from Lake Pleasant and other points in Massachusetts to the park, which is a great assistance to it, as it is so far away from any great city that it can not have the crowds that congregate at Oaset, Lake Pleasant, and other camps near Boston and other cities.

During the years of its existence Queen City Park has met with many reverses. Twice has the wharf been carried away by ice and high water in the bay, and had to be rebuilt at great expense. The first hotel was burned down (the work of an incendiary), and a large and more commodious one built to replace it, and there was but a small insurance upon it, the effort to rebuild it was a long and difficult matter. Many minor disasters and difficulties have troubled the board of directors. The constant anxiety about raising sufficient funds to carry on the meetings is always a care and difficulty, as the expenses are very heavy and resources small. But so far the management has been able to meet all engagements and to avoid running into debt.

Many very pleasing incidents in connestion with this camp might be told, but it makes this article too long. The following is a list of the officers, which, with but few changes, have held office from the first: E. A. Smith, Brandon, Vt., president; Wm. Gardener, B. Burland, S. N. Gould, vice-presidents; A. E. Stanley, Leicester, Vt., treasurer, collector, and secretary. E. A. Smith, S. N. Gould, J. P. Williams, Lucious Webb, Caleb Smith, B. Burland, Janus Crossett, A. F. Hubbard, B. F. Rugg, and J. D. Isham, directors.

This magnificent park is situated on the eastern shore of

This magnificent park is situated on the eastern shore of Shelburne Bay, two miles south of the city of Burlington, on the Rutland Division of the Central Vermont Railroad. Its location is accessible from all points, and can be reached by

rail from every part of the State in a few hours.

The entrance to the park is all along the line of the railroad. A few minutes' walk takes one through delightful paths to the center of the grove, which is a plateau about seventy-five feet above and directly overlooking Shelbourne Bay. The view here is one of great beauty and grandeur. Almost at our feet lies the beautiful land-locked bay, reflecting in silence the glory of the sunset as the great luminary seems to sink behind the majestic Adirondacks, which look in the distant west, across Champlain's historic waters, like earth's rugged rim, or, rising with the wind, to sing eternal anthem. Past Shelbourne Point can be seen the undulating waters of the broad lake, bearing upon their surface steamers and sails, and in the distant Rock Dunder and Juniper Island. Across the bay is the old shipyard and Shelburne harbor, and in the vicinity may be seen the purchase of the Vanderbilts, which verily, may be said to be in close proximity to the park, and whose anticipated improvements will make more attractive still the surroundings of Queen City Park. From the bluff a number of paths descend to the beach, which is over a mile in length, and, being perfectly dry, affords a most de-lightful promenade. A fine dock extending far into the lake or bay, gives ample accommodation to the largest steamers on the lake. The bottom of the lake is smooth, hard sand, frde from stone, and it would seem as if nature had especially designed this for bathing purposes, since the descent into the water is so gradual that 500 feet feet from the shore one could scarcely find himself beyond his depth. A bath-house, and every requisite needed for bathing purposes can be obtained, for for it is comfort, happiness, and improvement of all who may visit the park that the management so desires to promote. The grounds are constantly being improved, new cotcombine next year. To know whether it would be desirable to unite the two one should understand in the first place why two separate camps have existed side by side this Summer.

The Northwestern Camp had been held two Summers, when purpose, shall ever find welcome.

The grounds are constantly being improved, new cottages built, and a spirit of enthusiasm and trust is born, which is in keeping with the great cause to which the camp is dedicated. Here the seeker of truth, the honest in purpose, shall ever find welcome. purpose, shall ever find welcome.

Notes of Merrimac Island.

This new camp is doing nicely. The president, E. Bach gives a strong personal magnetism as well as intellectual light and enthusiasm to all he touches, and his genial companion adds such a glow and grace as only a noble woman can. W. H. Bach made a telling speech and did much effective work in many ways. The mediums were all successful in their specialties, and the music was excellent. Prof. Smalley and wife, both blind, were much admired for their musical entertainment and gentle graces of mind and heart. Shut out from all that dazzles mortal sight, they sense more keenly the touch of life from within and above. The artistic renderings by Mrs. Zumbach, Mrs. Stanton, and Prof. Jungren were intensely gratifying and uplifting and made a success of every meeting, even if the music had been all. Mrs. Baker also evoked the highest appreciation by her exquisite solos. Oscar A. Edgerly is a favorite with all. His manly qualities, sincere devotion to truth, pure habits, and remarkable mediumship—at once entertaining and instructive, give him a high p'ace among representative Spiritualists and platform orators. He reminds me of Prof. Wm. Denton than whom no nobler man ever graced the platform or honored any good cause. The second Sunday I was there I had the pleasure of hearing for the first time Helen Stuart Richings. She was the special attraction of the day, and I think drew the largest audience that ever met on Merrimac Island. Her effort was splendid and held the vast audience in rapt attention for an hour and twenty minutes. The gist of her argument was in affirmation of "the unknown God." She deplored the radical extremisms that treated human reverence with contempt and ridi culed the divine ideal as superstition. She held that all the religions had their place and use, and because we have reached a plane above theirs need we destroy the bridge over which we had been safely conducted to the shores of rationalism and mental liberty; for there were millions yet on the dark side of the chasm and needed the religious sup ports to carry them forward and upward, across the cold dark chasm of ignorance and childish credulity to the bright shores of reason and knowledge. She continues as a special at traction to the close of the camp. The officers, each and all worked faithfully to make the best conditions possible for a successful camp, and the growth continued to increase rapidly as long as I remained, and will doubtless double with the following week. Long live the noble enterprise to illumine the great Northwest. LYMAN C. HOWE.

DELPHOS, KANSAS, CAMP-MEETING.

This Camp Opens August 11th and Closes on the 28th. A fine array of talent has been secured for this meeting.

Among the list are the following noted speakers and mediums : Mrs. Lillian L. Wood, inspirational test medium; Captain H. H. Brown, the noted pioneer lecturer; Professor E. P. Brown, hypnotist and magnetic healer; Mrs. Emma E. Hamon, business test medium.

To those seeking rest and recreation we invite your attention to our camp. It is plessantly situated and a delightful

I. N. RICHARDSON.

Fourteenth Annual Summer Assembly of the Cassadaga Lake FREE ASSOCIATION.

FLIGHT OF TRUTH

Cassadaga Lake, Lily Dale, Chautau-qua Co., N. Y.

Friday July 2: Jenuie Higan Jackson, batarday July 22 W.J. Colville, banday July 13 Jennie Hagan Jackson, W. Colville.

y 24 Conference.

y 1. W C Warner

Ja 2 20 Jennie Hagan Jackson.

zie 21 Lyman C Howe.

23 Mrs H S Lake.

13 Mrs H S Lake.

13 Jy 21. W C Warner

y 31. Lyman C Howe, Mrs. H. S

Saturday, July 20. W. C. Wallock,
Sanday July 30. Ayman C. Howe, Mrs. H. S.
Lake,
Monday, July 31. Conference
Tuesday Aug. 1. Lyman C. Howe,
Wichnesday, Aug. 2. Special Labor Day, O. P.
Kellogg, Sundance, Wy, Hon. M. A. F.ran,
of Cleveland.

of Cleveland.
Thursday, Aug. 3, Mrs. H. S. Lake.
Friday, Aug. 4, willard J. Hull.
Saturday, Aug. 5, W. W. Hicks.
Sunday, Aug. 9, Williard J. Hull, Mrs. C. L. V.
Richmoud.
Monday, Aug. 7, Conference.
Tuesday, Aug. 7, Willard J. Hull.
Wednesday, Aug. 9, Grand army Day, A. B.
French.
Thursday, Aug. 10, 114

Thursday, Aug. 10, Hudson Tuttle and Mrs.

Tuttle.
Friday, Aug. 11, Mrs. C. L. V. Richmond,
Saturday, Aug. 13, A. B. French,
Sunday, Aug. 13, A. B. French, Mrs. C. L. V.
Richmond.
Monday, Aug. 14 Conference.
Tuesday, Aug. 15 Hudson Tuttle and Mrs. Tuttle.

Monday, Aug. 13 Hudson Tuttle and Mrs. Tuttle.
Tuesday, Aug. 13 Hudson Tuttle and Mrs. Tuttle.
Wednesday, Aug. 16. Woman's Day, Rev. Anna Shaw, Mary Seymore Howell.
Thursday, Aug. 17. O P Kellogg.
Fricay, Aug. 18 Mrs. Lillie.
Saturday, Aug. 19. George P Colby.
Sunday, Aug. 20. George P Colby.
Sunday, Aug. 21. Courference.
Tuesday, Aug. 22. Mrs. Lillie.
Wednesday, Aug. 23. Temperance Day.
Thursday, Aug. 24. George P. Colby.
Friday, Aug. 25. W. J. Colville.
Saturday, Aug. 26. Hon. A. B Richmond.
Sunday, Aug. 27. W. J. Colville, Mrs. Lillie.
Edgar W Emerson has been engaged from July 30 to Aug. 27. W. J. Colville, Mrs. Lillie.
Hidsaw Hemerson has been engaged from July 30 to Aug. 27. Nickel Piale Ry., Western New York and Philadelphia Ry., and Western Division of the New York, Lake Erie and Western Ry., change ca sat Dunkirk, N. Y., and take the Dunkirk, Allegheny Valley and Pittsburg Ry. to Lily Dale Station.
Passengers over the "Erie" system, including the New York, Pennsylvania and Ohio Ry. and the Buffalo and Southwestern Ry., change cars at Falconer Crossing, three miles east of Jamestown, N. Y., and take the Dunkirk. Allegheny Valley and Pittsburg Ry. for Lily Dale Station.
Inquire of railroad ticket agents ifor excursion rates to Lily Dale.
Persons residing at points where excursion tickets cannot be bought to Lily Dale, can purchase Chautauqua Lake excursion tickets cannot be bought to Lily Dale, can purchase Chautauqua Lake excursion tickets direct to Lily Dale.

THIRD ANNUAL

THIRD ANNUAL CAMP-MEETING

Indiana Ass'n of Spiritualists

CHESTERFIELD. IND.,

Commencing July 20th, Continuing till August 14th,

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Li communications concerning this department and question Euom 7. mi Race Street, Cincinnati, O.

REPORT OF SEANCE.

Tuesday Afternoon, July 25, 1893.

OUESTIONS AND ANSWERS.

OURS .- [M.W. E., Edmunds, O. T] Is there not an intimate connection between cyclones and other violent physical disturbances, and wars, pestilence, or famine? Do not mal ad justments of nature cause mal adjustments of society?

Axs - Ves, you may call it an intimate connection from the fact that they accompany each other. Life's unfoldment tends toward the spiritual. This includes the planet as well as the mortals dwelling on the same. Men die every day to find a spiritual world prepared for them. This spiritual world constitutes the immortal parts of the material world which is always dying-throwing off its perfected or ripened portions, just as the human body throws off its perfected ego. Or, you may reverse it, and say the spiritual throws off the material; though in reality it is a mutual process. Now, while this is going on there is a re-action from the spiritual side of life-the spiritual body of earth influencing and guarding its old material counterpart as spirit influences and guard mortals-both for a higher and more peaceful effect. Of course, as the spiritual influence of the higher world gains control the convulsions of material nature will become modified. With this state of things the spirits of that world gain control over mortal conditions with like beneficent results. Though both are yet on the weaker side of the battle they have made wonderful inroads into both the material forces of nature and the animal condition of man, and preventing much that would prove injurious all around if not held in abeyance. The time will, however, come when this will be reversed, from which period on begins the longed hoped for millennium.

OUES .- [L. P., Milwaukee, Wis] I am troubled with obsessing spirits; is there any way to repel them?

ANS .- Knowing that one is obsessed is half the difficulty overcome. The great majority of obsessed individuals can not be made to believe this, and thus invite their obsessors to remain. But persons may be obsessed with an idea or a set of ideas, and cause spirits unwittingly to play on that string, making it appear as if the spirit present is at fault. Such persons should study self and analyze their thoughts and actions, and when discovering that they have a hobby of any sort, get rid of it. Whatever truth may be in connection with it will remain and turn up again at the right time, or when needed. No truth is ever lost, however surrounded by error and theory for a time being. Like pure gold it never loses its value—it never fades from the memory. Persons with sensual habits may be obsessed temporarily or constantly, according to their power of controlling the evil. Prejudice invites obsession, whether for an individual or a cause. We may oppose a sentiment, a belief, or an opinion with a higher one without injuring ourselves: but we may place ourselves below our opponents by invectiveness, slander, ill-feeling, believing all that necessary to advocate its opposite. Obsessing spirits delight in such worldliness, for it brings them in contact with old loves and conditions; and, if possible, will hold their medium on that line of thought as long as they can. Higher spirits never inspire with revenge or malice; and when these feelings overcome a medium or sensitive, he is obsessed or not far from it. To repel such is to rise above all unspiritual opinions on the topics of the day. Try to find the good in your opponent, and good will be attracted to oppose what wrong is in him.

QUES .- [L. A. S. T., Chattanoogs, Tenn.] What causes

drowsiness in automatic writing?

ANS.-There are various causes to account for it. The main one is lack of development or perfect accord between the medium and the spirit writing, thus causing the absorption of too much vitality or magnetism in the process-a waste, so to-say. Imperfect development also admits sensual spirits, who cause drowsiness to the sensitive when coming in such close contact. This can sometimes be offset by writing only when in a state of abnegation, as several hours after meals or just before the next; or after a bath and change of clothing. The latter often takes on the sura of its surroundings, and if one's surroundings are of a sensual nature the clothing may become sufficiently impregnated to temporarily attract sensual spirits. Frequent change is therefore to be recommended to mediums under development. People often send unwelcome spirits along with their laundry to be released from their unwilling obsession of a man's underwear, believing it to be the man. Cleanliness in mediumship is next to godliness, in that it attracts a higher class of spirits; though a clean heart always attracts higher inspirations, even if the spirits can not come within physical reach to use a medium automatically. But conditions have much to do with a medium's development, and these should always be looked after before attempting to obtain physical phenomena.

QUES - [Subscriber.] Are not the physical organs conscious of their wants through their connection with the

ANS .- The organs are conscious of their wants through their connection with the brain, of course. But the connection is more directly with the lower than the upper brain, for the lower (the cerebellum) guides or instigates them to action. Then through consent of the upper brain (or cerebrum) the functional action is permitted to go on until satiated, or as the cerebrum may direct—that is, as reason directs. If this is strong (wherein lies the will also) it enjoins to temperance If weak, it is often controlled by the cerebellum or animal brain, and reason or will is under feet. All the snimal passions, which are manifested through some vital organ or organic function, are subservient to, or in harmony with the animal or back brain. The spiritual passions, as love or sympathy; aspiration or devotion to that which points upward and away from the material are manifested through the cerebrum or intellectual brain, and are also in touch with the vital organs, but for different effects. These effects are not sensed to their full fruition in mortal life. They are simply felt as a modification, with higher, better, and more refined tastes which, as they become lost entirely, transform into a spiritual sense, which is in most cases dormant until the awakening of the spirit in its new state. Some, however, have a whiff of the spiritual senses and their joys while in the body. But it requires a sensitive to perceive them through the flesh, or such as are more or less freed from the body-dreamers somnambulists, doppelgangers, clairvoyants, etc., or those who have led somewhat of an æsthetic life, as the Eastern adepts do in order to force these powers to fruition.

QUES -[Reader.] Can all spirits materialize? Ans -No; all spirits can not materialize, and that is the from Nellie.

cause all can not materialize some good Spiritualists are tract a spirit for materialization, if but in small part. Even can; and this often needs repeated experiments to become perfect enough to give the slightest tests. But spirits often materialize without showing themselves. The reasons are manifold. Some can not get the form perfect, others fail in getting the face as they want it, and others again can not hold the materialization long enough to show themselves, and thus disappoint their friends who attend seances. Spirits, like mortals, have their idiocyncracies. Some earth life, or as they are in their present state; others dislike to be doubted, and if their friends are anyway skeptical they will not manifest to them, except they can do so perfectly. Skepticism, too, acts as an irritant to the medium's controls. and they will not aid such to get proofs. At least will not extend the same courtesy that they give those who trust or love their medium. The same feeling that an investigator has for the medium goes over to his or her controls, and he is treated by them accordingly. It is the law of reciprocity in that you sow what you reap. Love brings a harvest of happy. Skeptical ones even doubt this to be genuine, and often add to their own miseries by endeavoring to rob the former of their happiness in using their sophistry against materialization to depreciate its importance and value. No. all spirits can not as yet materialize, but the time will not only come when all will be able to materialize through mediums, but also without them-simply by forming circles for

QUES -[M. W. E , Edmunds, O.] Why is it that spirits (apparently possessing a higher grade of intelligence) differ essentially as to the existence of animals in the spirit world?

A Bushman knows that animals exist in Africa. ANS.-Hardly any experienced medium would further doubt the existence of animals in the spirit world from the simple fact that they know that spirits exist and that these spirits live in a spiritual world, the counterpart of earth or one formed from its immortal or refined emanation. Reason. without tangible proofs, would grant that all intermediate life must have a spiritual counterpart as well as the beginning and end of material life-planets and spirits. Intelligent spirits who dispute the existence of animals simply don't know, then try to foster their ignorance on that point by assumption, or theories to back up their ignorance. Have you never met an intelligent mortal who was not ignorant in some things? And have you never met one who, rather than acknowledge his ignorance, would theorize or resort to soph istry to support his ignorance? No doubt you have. Well, there are many spirits over here of that order. Opportunity has not been theirs to find out. Animal and human spirits do not mix as promiscuously as they do on the material sphere of existence. Conditions are different here. As love draws people together, it draws animals and people to each other. Those who have no love for animals may be centuries without seeing one, if they do not advance in the direction of knowing things without the necessity of coming in direct contact with them. Intuitive or psychometric spirits, like mortals, may know certain things without having to see, feel, or hear them. Mediums, who are biased against the thought, may also remain in ignorance of this fact from psychological reasons. Mortals in the same trend of mind, may never obtain conviction on that point, as skeptics never get a spirit test. So, you see, it depends much on conditions as to what we may know or understand-not on assumptions. A spirit's dictum is worth nothing unless you can analyze it by your soul powers. You must be able to feel intuitively what is true or erroneous. Then you need neither proof nor corrobo ration. All can develop this power by introspection and self-

QUES .- [E. O., Hudson, Wis.] Why do foreign spirits in heir materializations answer only in English?

ANS -Because the conditions for building up the form avored that language most. Either the medium's mind was rained to the English language only, or the majority of the circle from whom the spirits drew were conversant with English only. Spirits do not reproduce their former body, but only a counterfeit, drawing the elements from their surroundings, of which the brain is the leading conscious element.

QUES - [Subscriber, Lakeport, Cal] Is it best to stimulate

the idea of erecting costly tombstones? ANS -No, it is not good to force anything that may prove expensive to the poor, for there are many whom pride will control in such matters to their injury, though very little love could be traced in the motive. A handsome tombstone, however, is never out of place when it can be paid for without injury to the living. But when vanity rules, and it has no other motive, it becomes a hollow mockery. When it is done at the sacrifice of others' comforts it adds selfishness to the act. Nothing is wrong that is inspired by love and has no injurious effects on others. We may rob ourselves all we please, but not when others suffer by it. Tomb-making is an honest industry that craves patronage as well as housebuilding. We might say embellishment to a house is unnecessary, because it does not add to its interior comforts. So a tombstone may prove an unnecessary embellishment to the corpse lying beneath the sod. But that is not the idea to be considered. The motive is the point. Those whose hearts go into the grave with their loved ones are actuated by love to build monuments to their memory. They have not the comforting realization of spirit-communion that you have. You know where your loved ones are; they do not. As you have outgrown the idea of burying your heart in the cemetery, others will also in time. For the present this must remain a matter of choice or fancy, especially as there are more serious reforms than this that need agitating.

SPIRIT MESSAGES.

Emily Johnson.

The first spirit that comes is a lady past middle age. She comes with love and sympathy, wishing to reach her children, Nettie and Lottie, and her old friends at Lynn, Mass. She gives the name of Emily Johnson.

NelHe McGraw

Says she sang in the Sacred Heart Church in East Boston. Father Fitten was a good man, he made a mistake. There is no hell, but life immortal. Give love to all who may see this,

It is not often that I return to this mundane sphere for prome to regard materialization as an imperfect phase of me message writing, as I have other and more important work diamship that should not be tolerated, or not permitted to be to do. But I have been solicited to make a digression in beexercised in public. It is true no imperfect phase of medium- half of the LIGHT OF TRUTH Many will remember me as ship should be exercised in public, and least of all that which the whilom editor of Mind and Matter, published at Philaneeds darkness as a condition; but no mortal has a right to delphia, not many years ago. My course then was somewhat stand in judgment over any kind of mediumship through different from what it is now, though I have not deviated which one or more of his fellow beings can be made from my principles in making mediumship the bone and happy. Materialization is very difficult of attainment, ex- sinew of Spiritualism-in working in behalf of mediums and attending one medium constantly. All spirits could mate- course, I can not lend them the material aid they should have, rialize eventually if they had a medium to practice on with- but I am alert to all influences that arise in the minds of their out interference, as regular controls have. But there are not opposers, and make it my business to work up a counter inmediums enough in the cause to accommodate all classes of fluence with the help of friends interested in the same cause. three of these conditions being needed in a medium to at- special reasons. Only recently we had a lively time bringing an influence to bear or several State legislatures. But as it is, comparatively few spirits materialize directly. The this is not the only opposition. We have more work in prilarge majority simply control the medium's controls and im- vate than in public; for there we can strike directly at causes, press their identity through these spirits as best they and disintegrate them. When we can do no better we create dissention among opposers, making good the aphorism, "Whom the gods would destroy they first make mad." This is more readily done where corruption exists, as among city officials, than among well meaning but innocent ones. Close observers may have noted that when opposition to Spiritualism was the strongest the greatest discord existed in official circles. This is one of the methods used in diverting attention in other directions. But enough for the present. When necessary dislike to be criticised for not looking as well as they did in I will endeavor to make myself known and understood. Love to all friends.

Charlie Willy.

Say Charlie Willy, of Kittery, Me., is here and tell them I never knew much after I fell off of the old ship and was crushed. Until I awoke in spirit life I did not get to go to the dance that night.

E. B. McRoberts.

My dear papa and my new earth life mamma. My dear mamma in spirit life, my mamma Lizzie, we all come to day to love—gratifying manifestations that makes the recipient say what a happy time we had at Lake Brady with you. We want you to sit in the home circle so we can come this Winter to you. I send lots of love to you all, so does mamma. Have Mr. Frank who gives tests to come over and help you. Good bye, Mr. Chairman, thank you for letting me come. My name is Emerson Bertie McRoberts and my mamma Lizzie, my papa lives in London, Ontario.

Hiawatha.

How do, chairman brave. Me come to this council fir to make heap talk. Me want to say to Music Brave Humphrey, who is now at Scathawama, old John Brave and Julia want me to say they heap glad they can come to you give heap big things heap soon. Me Hiawatha belong to Ripley Brave. Good moon, chairman brave.

James R. Roland.

Friends, for I know you are my friends, I come this after noon to prove a truth. High or low, rich or poor, good or bad, as you term it, all have the same privilege. They can all enter into the open doorway, they can all send their love messages to their loved ones, and I come this afternoon to bring a message to my loved ones. The reason I have made these few remarks is because I belive there was a dividing line, and that over one-half of God's children were condemned to outer darkness and the others basked in the sunlight of divine love, but I find that that great spirit which over shadows all has the same interest in one as in all. Though you may have not done your work well, you have not studied to learn of that spirit which dwells within you, and you have been careless, you are not debarred from progression or from communication. You can come back to earth and again gather up the threads where they were broken, and try to do that which you should have done while you remained here, and so I come to-day to say that James R. Roland, although trying to do the very best he could, is only too glad to return and gather up the threads and try to benefit those who are near and dear to him. I came from Louisville, Ky., and desire to send a love-message to Louisville, Ky., to five loved ones that I have there. They will see the message.

Jacob Todd.

Hello: I am Jacob Todd and I want every body to know am here and happy. This was no new thing to me. When I was in the body I was a Spiritualists, dipped and dyed in the wool: and I want every body to know Jacob Todd, the magnetic healer, can come back.

Johnny Mann.

A spirit comes and gives his name as Johnny Mann, of Wooburn, Mass. With him is his brother Frank. I wish to say that one half of the glory and beauty of spirit life has never been told to mortals.

William R. Gordon.

Good afternoon, friends, I am glad to be able to speak here this afternoon. It is nothing new for me to manifest in a spiritual meeting, but still as a spirit I feel that it is my duty to speak whenever opportunities are afforded me. Oh how grand and beautiful the sight this afternoon as I stand here in your midst, seeing the many friends that have gathered around you; the beautiful flowers brought from their gar. dens; the grand beauties of your own spirits as they wast upward in auxious thought toward me. All of this to me is grand. My dear friends, you must pass out of the material body and enter the spirit realms of truth before you can understand the value of your own spiritual attainments or possibilities. I do not know why, but I feel anxious about two in this room this afternoon, and I wish to speak to them and they will understand. The trial that have come into your life within the last two mouths is hard for you to bear but still it is better so. Be brave in that which you have lately undertaken and all will be well. You can not see the end; you can only see the beginning, but small beginnings sometimes make firm foundations for future success. I would say the few raps that you have received are worth more to you than that which you have ever had in all your life, for it has proven to you that there is a hereafter and that the spirits can con. verse with you in your own home. This spirit passed out in California, near San Diego, in the year 1887.

There is a spirit of an old gentle that comes here, riding in an old-fashioned gig. He says, that used to be what I did, but you can give my name where it would be sure to be recognized, Dr. Snell, old Dr. Snell of Augusta, Maine. Say that old Dr. Hubbard is with me and we agree better than we

Dr. Boardman.

How do you do? I am glad to see you. I don't suppose you can see me, but I want to say to you and say to my friends, those dear old friends, that Dr. Boardman, of Portsmouth, N. H., is here with his trumpet, although I do not healing, Theosophy, re-incarnation, palmistry, psychical phe need it now, for I can hear without it.

Frank Butler.

Another spirit approaches. He is tall and slender, carry ing in his hand a crutch and saying, all who knew Frank Butler, of East Boston, will know he had to carry this crutch, having been injured on Lexington Hill.

Damis, the Friend and Disciple of Apollonius of

I salute you, sir :- All subordinate conditions, or such as may be regarded as of an inferior character, must give way where a great object is to be obtained. The spirit opposition to what I am here to say is of the most intense character, Everything has been done that it was possible to do to pre. vent my coming here. In the first place I know personally the truth of all that I shall here say; secondly, I know that cept by those spirits who have become accustomed to it by securing them their just protection and recognition. Of the evidence exists that will support all I say; and thirdly I know that Apollonius of Tyans, my master and teacher, was the Iesus Christ of the Christians. We must now proceed in a systematic way to prove the truth of what I have said. The place where I was born was Ephesus. I was an Ephesian and spirits, mentally, morally, and physically considered-all Thus my limited time in visiting mortals for any but very not a Cappadocian, nor a Ninevite. I was born in the citwhich was the chief seat of the worship of the Great Diana of the Ephesians. The bond of unity between myself and Apollonius was that we were both mediums in whose presence materialized spirits appeared. When I was present with Apollonius the spirit manifestations that occurred were stronger, and so with the manifestations that occurred through me when he was present. Apollonius made two journeys to India, and not one as is generally supposed. The last of these was about from A. D. 45 to 50. It was, when on that journey, that he reached Farther, India, whence he brought back the Iudian gospels in relation to the Hindoo god Christos The first journey to India by Apollonius was made from 36 to 38 A. D. On that journey he obtained only a few extracts from those Hindoo gospels. The first attempt of Apollonius to introduce the religion of Christos into western Asia was made shortly after his return from India, at Na. zarita, a small village near Gaza. He there formed a community according to the Gymnasophic ideas and practices. The principle of initiation is expressed in that famous text of what is termed the Scriptures where it is said, "Thou art a priest after the order of Melchisedec." The original meaning of that was, "A priest after the order of the sun." It was also the Parsee worship and was at a remote period derived from the "Golden Rules" of Hermes Trismegistus or from Hesiod. The last named was the author of "The Seven Before Thebes" and "Agamemnon." The works of both those ancient writers contained the expression, "Thou art a priest Mechel forever after the order of the Sun." The first works that my master brought from India contained the teachings of Christos, before their reformation by Deva Bodhisatonain the reign of the king of Asoka. Bodhisatona was prime counsellor of that king. His real name was Azabelle. He was a Tamil king. Azabelle meant the Rising Sun. The books which Apollonius afterwards used he obtained on his second journey, when he went to visit Iarchus, the chief of the Wise Men, in Farther India, near Singapore. I went with him on his second journey, and not on his first. I never saw Phraotes, the king of Taxila. I was a disciple of Apollonius, and remained at Ephesus and Thessalonica while he was away on his first journey to India. The most important part of the life of Apollonius extended over the reign of Tiberius, Caligula, Claudius, Nero, Vespasian, Titus, Domitian, Nerva and into the reign of Trojan. I passed to spirit life about 99 A. D. I wrote memoirs of Apollonius from about 34 to 80 A. D. The Greek followers of Prometheus mutilated those memoirs. They were greatly opposed to the introduction of the Indian Christos among the Greeks, and were exceedingly opposed to Apollonius and his teachings. Apollonius and myself were youthful companions when I was at Tyana. Apollonius was the real Paul. This is rendered plain by the epistles to Timothy. I was called Timotheus by the Tnessolonians. What you have received in relation to Apollonius of Tyana is all true. Apollonius was the founder of the Nazarite sect. The word Nazarite meant to clear off the head bare. Ques.) How came the Nazarites to afterwards take the name of Essenes? (Ans.) The name Essene is Pace secian and meant sun-baptism or fire-baptism. The initiation into the sect of Essenes required the candidates to pass through two flames, one a bright and the other a pale one. I was twice in Rome with Apollonius. I was there in 41, 62, and 63 A.D. Ques.) Were you at Rome when Apollonius was tried before Domitian? (Aus.) No. I was not. I was then at Alexandria in Egypt where I died. I left my writings and other property to my sister Samostra. After my death she came to Alexandria, and carried my writings to Tyana in Cappadocia Other spirits will follow me, Porcius Festus, Agripps, and I think Josephus. (Ques.) How came it that Josephus made no mention of Apollonius of Tyana? (Ans.) Josephus, Apollonius, and myself were all initiated to the secret order called the "Sons of Sun." The Emperor Claudius, Vespasian, Titus, Domitian, Nerva, and Trajan were all initiated in that order, and it was therefore made a binding rule upon the members that they should manifest no outward relation to one another, so that if the brethren of the order had occasion to favor each other, or afford mutual protection in times of trouble and danger to them, their secret relations to each other should not be known. Marcion and Lycian obtained mutilated copies of my memoirs concerning Apollonius, and used them in shaping their gospel tragedies. If further information is needed about those matters it will be given through Aronamar .-

Such is one of the spirit communications appearing in "Antiquity Unveiled," as advertised in our book list, seventh

LITERARY REVIEW.

Borderland has made its appearance on the journalistic horizon. W. T. Stead has immortalized himself by an enterprize that has never been equalled in journalism, pointing in the direction of the spiritual. It is a 100-page quarterly review. printed closely, and containing a record of spiritualistic facts that can be vouched for by reliable and rational witnesses. As a frontispiece it contains the likeness of the Right Hon. A. J. Balfour, M. P., and president of the Psychical Research Society. In its opening remarks the editor says: "What the Society for Psychical Research has done for a select few Borderland aspires to do for the great public. In this age we are democratizing everything, and one of the last things to be democratized has been the study of the spook. In one sense the subject may be said to stand in no need of being democratized. In all ages and in all climes the common perple have preserved an invincible belief in the reality of the phenomens commonly called supernatural. " " What we wish to do in Forderland is to be a medium of communication tion between the expert versed in all the secrets of psychology and the great mass of the people." Among the contents about ten pages are devoted to opinions from various distinguished personages concerning the publication of Border land. Nearly all consent except a Roman Catholic Rishm and a Jesuit, who in their usual ignorance and superstition, denominate the intelligence emanating from the other side to be "no other than the devil." Among the approvals are the Archbishop of Canterbury, the Bishop of Rochester, seeeral deans, Prof. Sidgwick, M. Richet, Oliver Lodge, F. R. S., Miss Willard, Lord Wolseley, and others of note. Among the contents are Mr. Stead's own experience in automatic writing, an array of spiritual phenomena, something about nomena classified, and a number of other interesting topics bearing on Spiritualism. The publication office is at the Review of Reviews, Mowbray House, Norfolk street, W. C. London, Eng., but any first class newsdealer can obtain the magazine through their news agency upon order. Price 9 cents, or seven shillings per annum

History of Indiana Camp Ground, Chesterfield, Ind. Mrs. Colby Luther lectured in her usual grand style, after SPIRITUAL BOOKS. To the Editor of the LIGHT OF TRUTE.

Believing that Spiritualism is not for the few, but the whole people, and that we, as Spiritualists, should feel it a duty to induce others to investigate, and that by united action year, according to previous arrangement, met at Westerneld's more good can be accomplished, J. W. Westerfield and other earnest friends called a State Convention to meet in Anderson, Ind., November 3d to 6th, 1887, for the purpose of forming a State Association to promulgate our philosophy and to encourage local organizations, believing that by so doing a greater good can be accomplished. On the day appointed a large and interested audience met at Anderson, in Westerfield's Hall, with Mrs. Colby Luther, G. W. Kates, and Mrs. G. W. Kates as speakers. Dr. Westerfield called the meeting to order with a few appropriate remarks, explaining the object of the meeting. We had an interesting meeting with increased audiences at each meeting, good lectures, and fine platform tests by Mrs. Kates. The result of this meeting and chartered as a lawful body of the State, empowering the same with the right to hold and exchange property, and do all business legitimate for such an association. A constitution was adopted and officers elected, with Dr. Beck, of Delphi, Ind., as President. Harmony and good will prevailed throughout the meeting, and on adjournment to meet in annual convention at Westerfield's Hall, in Anderson, Ind., September 13, 1888, all separated feeling that much good had been accomplished for the cause of Spiritualism. September 13, 1888, the association met, President Dr. Beck, being absent, J. W. Westerfield was appointed president pro tem. The einerd, and others. The treasurer's report shows ninetymeeting was called to order with Mrs. Colby Luther, Mrs. Cora L. V. Richmond, Dr. Blair, and Ada Balow as speakers; the meeting was well attended, good speakers, and increased interest. The election of officers was had with the following people on the grounds with board, lodging, the best of results: Dr. Westerfield was unanimously elected president, measums of all phases, and the finest rostrum talent. This and J. E. Crossfield as Secretary; all seemed to be well certainly can be done. At the close of her remarks an effort pleased with the result of the meeting. Oa the fourth day of the meeting it was agreed that the next annual convention meet at Westerfield's Hall, September 26, 1889, all feeling determined to do more for the advancement of our glorious cause, the meeting closed.

September 26, 1889, the third annual convention of the Indiana Association of Spiritualists met at Westerfield's Hall, I W. Westerfield, President, called the meeting to order; there previous meeting of the association. Dr. Westerfield, a veteran in the cause, opened the meeting with timely and appropriate remarks, followed by G. W. Kates, who said many things of interest. Mrs. Kates was then introduced to the audience, and through her controls made the address of welcome. Charles Barnes and Charles Winant, through their controls, gave many tests. At a conference meeting in the afternoon Dr. Horn, Mrs. Taylor, Mr. Rolston, Mr. and Mrs. Allen, Mrs. Colby Luther, J. W. Westerfield, and others made some very appropriate remarks. Second day, Mrs. Colby Luther addressed the convention, leaving a lasting impression on the twenty-four feet wide and fifty feet long, with furniture sufaudience; all were delighted with the discourse.

Afternoon conference, a committee appointed to nominate officers to serve the ensuing year. Night meeting, lecture by G. W. Kates, after which a motion was made and adopted that we tender Dr. Westerfield a vote of thanks for his generosity and active work in aid of our association. Afternoon session, the society went into the election of officers, with the following results: Dr. L. M. Blacklidge was elected President, Dr. W. F. Work, first Vice-President; Mrs. Mary E. Taylor, second Vice President; J. E. Crossfield, Secretary; J. W. Westerfield, Treasurer; J. K. Bond and Robert Bowman, Trustees, after which G. W. Kates lectured, followed by Mrs. Kates, who gave some excellent tests. Evening, lecture by Mrs. Colby Luther, subject: "Human Progress," which was delivered in her usual grand style, and listened to with

marked attention. Sunday morning, lecture and tests by Mrs. Kates. Afternoon, Dr. S. A. Thomas delivered a telling address. Dr. Westerfield suggested that quarterly meetings should be held in different places in the State the ensuing year, which Muncie. Sunday evening, lecture by Mrs. Colby Luther. It was moved and adopted that our next annual meeting be held at Indianapolis, Ind., October 9, 1890. The quarterly meetings at Crown Point and Muncie were well attended with good speakers, and accomplished much good in the way of interesting the people in interest of our State Association. The fourth annual meeting of the State Association of Spiritualists met at Indianapolis, October 9, 1890. As the President, Dr. Blacklidge, was not present, Dr. Westerfield was chosen president pro tem. The doctor responded and announced the meeting opened, remarking that the most important question before the association at this time is, shall we have a camp meeting next year? Mrs. Colby Luther said no lover of liberty need think long on this subject. The State Association of Spiritualists has been organized and chartered as a lawful body of the State, empowering the same with the right to hold and exchange property, and do all business legitimate for such association. In the past four years we have accomplished more than was anticipated. Our annual conventions and quarterly meetings have called the families. people together from all parts of the State, increasing our number until a greater work is needed than can be done in our annual and quarterly meetings, and we must have a campmeeting next year, or much will be lost. Evening meeting, Dr. Blacklidge presiding. After a song Edgar W. Emerson gave a lecture and tests, giving names, all of which were acknowledged. Morning, lecture by Dr. Clark, after which a conference was had. The president gave notice that at the afternoon meeting the subject of a camp meeting would be considered. Afternoon meeting, Brother Rolston offered the following resolution: Resolved, that the association select a committee to investigate the matter of establishing a camp meeting for the Spiritualists of Indiana, and that the same shall be established under the control and management of free. It was so ordered. On motion a committee of fifteen appointed to select a proper place for the camp meeting, and that said committee report at our next quarterly meeting, to be held at Anderson, January 8, 1891. The following committee was selected: D. A. Rolston, J. K. Bond, W M Smith, H. Monahan, Isaac King, J. W. Westerfield, G W Bunting, C. Bronenburg, T. J. Cook, W. Hibits, A. B Goodykooniz,

Evening meeting, lecture and tests by Edgar W. Emerson, after which Treasurer J. W. Westerfield made his report of the receipts and expenditures of the past year, which was accepted, and a vote of thanks tendered him for his untiring work for the advancement of the association. The next in order was the election of officers for the ensuing year, with President; James Millspaugh, Treasurer; J. E. Crossfield, Secretary; E A. Rolston, J. T. Cook, Calvin Burnham, Peter received. Sunday morning, lecture by Mrs Lena Bible. After- and take his chances, remembering that happiness only about the first country over the river and beyond. Price so this chair sent by freight or express.

This chair sent by freight or express.

John Shumsker, J. M. Best, L. O. Edson, and W. Schooley.

which the meeting closed, all feeling that we had accomplished more good for the cause of Spiritualism than at any of our previous meetings.

First quarterly meeting of the State Association for this Hall, January 8, 1891. President Westerfield called the meeting to order. J. E. Crossfield, Secretary, being absent, W. M. Smith was appointed secretary pro tem. Speeches were made by Mrs. Colby Luther, Jennie B. Hagan, and others, after which the meeting closed to meet Friday morning.

Friday morning meeting opened with singing, after which speeches were made by different persons, when the com-

mittee on camp-meeting made the following report: We, your committee, appointed to locate grounds for annual camp-meeting, under the control of the State Association of Spiritualists, beg leave to make the following report That we have purchased of Carrol Bronenburg thirty (30) acres of land at one hundred dollars per acre, five miles east of was that a State Association of Spiritualists was organized Anderson, near Chesterfield, on the C. C. & St. L. Rallroad, a beautiful grove on the south bank of White River, with good spring water and natural gas, and its nearness to the center of the State we think can not fail to meet the approval of our people. We have made this contract subject to the approval of the association. J. W. Westerfield, James M. Best, W. D. Schooley, W. M. Smith, J. K. Bond, Carrol Bronenburg, T. J. Cook, L. O. Edson, and Wal. Hibbits, Committee. The report was received by a unanimous vote, and J. W. Westerfield appointed to close the contract, after which a finance committee was appointed, consisting of Mrs. Colby Lather, J. W. Westthree donars in the treasury. Mrs. Colby Luther, chairman of the committee, said we must have sufficient money donated for this year's improvement that we can accommodate the was made for donations. J. W. Westerfield headed the list with a donation of five nundred dollars, and other signers as moerally as could be expected, swelling the amount to between seven and eight hundred dollars, a portion of which was not paid. I regret to say that men of wealth work for self and not humanity. A committee was appointed, consisting of W. Westerfield and Carrol Bronenburg, to prepare the

grounds and make buildings suitable for a camp-meeting. was a much larger attendance at this meeting than at any Morning, lecture by Jennie B. Hagan; afternoon, conference; evening, lecture by Mrs. Colby Luther. It was ordered that the next annual meeting be held on the camp-ground during the time of the camp meeting, on the last Friday of July, 1891. When the meeting closed all felt that a greater, more noble work had been accomplished.

The committee went to work determined to know no such word as fail, and cleared off the grounds, laid part of it off in iots, streets, and alleys. We built a nouse two stories high, with thirty rooms, and a reception room in it, and furnished each room with suitable beds. We also built a dining-room, ficient to seat eighty persons. We built two seance-rooms, sixteen feet square, and an auditorium with a seating capacity for niteen hundred persons. We leased lots. three of which have neat cottages on them. We engaged the best mediums of all phases and the best rostrum talent we could get. Our camp-meeting was a decided success in every respect. We had good mediums, good speakers, and good benavior throughout the entire time of the meeting. When we commenced work we had ninety three dollars in the treasury. We completed the work at a cost, including the expenses of the meeting, of \$3,222 33, every dollar of which was paid as the work progressed by J. W. Westerfield.

We received as donations \$995, over one-half of this sum was donated by one man. Received during camp-meeting in donations, lease on lots, membership, rent of rooms, and gate tees, \$1,635 29. Total receipts, \$2,723 29, leaving a deficit of \$504 74, which amount was advanced by Dr. Westerfield.

The meeting commenced July 16, 1891, with Mrs. Colby

Helen Harlow's vow, or Self-Justice, by Lots Waisbroker. This book is based upon principles which will redeem men and women from the thrall of social despotism and wage slavery. It should be found in every household, Good paper, well bound, good likeness of authoress, illustrated. Price \$1.50. was donated by one man. Received during camp-meeting in The meeting commenced July 16, 1891, with Mrs. Colby Luther, G. W. Kates, Mrs. Zada Brown Kates for the entire meeting, and for part of the time A. B. French, and others. was adopted, and a meeting appointed at Crown Point and at On the last Friday of July the State Association met for the purpose of electing officers and the transaction of such business as might come before them. They elected officers with the following results: President, J. W. Westerfield, Anderson, Ind.; first Vice-President, Levi Mock, Blufton, Ind.; second Vice President, B. F. Schmid, Indianapolis, Ind.; Treasurer, Carrol Bronenburg, Chesterfield, Ind.; Secretary, Miss Flora Hardin, Anderson, Ind.; Trustees, George W. Parkison Yorktown, Ind.; L. O. Edson, Hartford City, Ind.; Henry Bronenburg, Cnesterfield, Ind. After adopting by-laws the State Association closed and the camp meeting continued.

Never were Spiritualists and others treated to more eloquent and logical discourses than during the camp-meeting. The farming community was well represented at the camp, and listend with marked interest, many of whom embraced the philosophy and phenomena of Spiritualism, and can now say, as never before, that if man die he shall live again A great good was accomplished at this meeting. Many who attended this meeting became interested, and on their return home formed circles, and now have mediums in their own

The building committee continued their work on the grounds, spending over \$500 in building additions to the lodging house and dining hall, all of which was paid by J. W. Westerfield. Many persons were engaged in building neat cottages for themselves on the grounds, and the result was that the commencement of our second camp-meeting, July 21, 1892, we had thirteen cottages owned by individuals, and tents on the grounds sufficient to meet all demands. When the camp meeting opened we had as speakers Mrs. Colby Luther, Willard J. Hull, A B French, James Brown, and Dr. Mendenhall, and others. We had good mediums of different phases, and good audiences and a glorious good time. the last Friday in July the State Association held their sixth annual meeting for the transaction of such business as might come before the convention. Speeches were made by mem the said State Association of Spiritualists, and that there shall be no stock taken by any persons, but all is to be officers for the ensuing year, with the following result: J. W. Westerfield was elected President; Mrs. Colby Lutter, first Vice President; B. F. Schmid, second Vice President; Carrol Bronenburg, Treasurer; Miss Flora Hardin, Secretary; W. S. Wandell and Henry B onenburg, Trustees, when the convention adjourned and the camp meeting continued until August 14th, when it closed to meet July 20, 1893.

The association held a quarterly meeting at Rochester, Ind, the name of Major Bitters, one of our noble workers, with others. They have a beautiful hall, nicely furnished. Our speakers were Mrs. Calby Luther, Will C. Hodge, and Helen Swart Richings. We had good audiences who listened with marked a tention. Our meeting there was a decided success, and at the close of the meeting we left for home

feeling that it was well to be there. We now have on our camp ground property owned by the association, including buildings, bedding, and furniture, worth at least four thousand dollars. And now in conclusion what of all this time and money spent, we invite you to come the following results: J. W. Westerfield, President; W. M. and see, you will learn by doing so that death, so called, is Smith, first Vice President; Dr. Biscklidge, second Vice- only a door that opens into the spirit land eternal life, where we meet our friends who have gone before and spend eternity in usefulness visiting our friends left behind and demonstrate to them the fact of a continuation of a life of usefulness, and Rifner, J. K. Bond, and R. Bowman, Trustees. The election when the time comes for them to pass the change called death their friends can and will meet them and pilot them to of officers being over, Prof. W. B. Atkinson gave us a lecture their eternal home. And yet some people ask what good has on the "Scientific Basis of Immortality," which was well Spiritualism done. Let the miser hoard his wealth if he will

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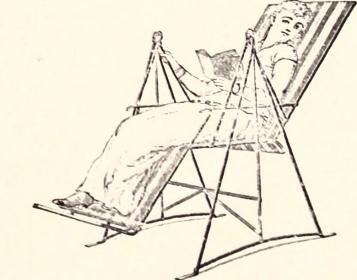
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NEWS FROM CORRESPONDENTS, Continued.

LOCALS AND PERSONALS.

-Mrs. Scery Hibbitts was at Furt Wayne, Ind., last week, enlightening the friends in the truths of Spiritualism, of which a numer later.

-Lyman C. Howe is engaged for March 'sq in St. Louis fovember 'q; in New York City. September and October of

this year are still open. -W. F. Peck will speak at Lake George Camp grounds three Sandays in August, 15th, 20th, and 27th. Address dur-ing that time Lake Goorge, N. Y.

-Mrs J Hatch, of 530 Western Avenue, Lynn, Mass., OF TRUTE.

-Our readers' attention is called to the advertisement of Mrs. Jensings Discousa, one of our favorite slate-writing mediums of this city. Mrs. Donovan is a good medium. and trustworthy in every respect.

-Geo. P. Cuiby, says the Cassadagan, the gifted Spiritnalistic lecturer of the South Florida will fill two dates at Lily Dule this season. Mr. Culby is personally known to us, and all that we know of him is good. -Mr C. R. Bennett will act as agent for the LIGHT OF

-Mr C. R. Bennett will act as agent for the Library and S. Titus, Dr. A. B. Spinney, John Hutchinson; Mrs. Ethe P. TRUTH. He is at present sojourning at Ouset, Mass., and will probably remain there till the middle of the month, when Masselyn, Corresponding Secretary.

Albertus N. Edson was born in Ohio October, 1846. In for -Miss Ulla Daile, of Dent, O., would like to have a back

read to beginners. Anyone having such an article will confer a favor on the young lady by addressing as above. -Barderland has made its appearance, a review of which may be found in another column. It will be to the future what the Bible has been to the past, on an improved plan,

however No publication as important has ever been given to the public. -Attention is called to an advertisement of Messrs Belmer and Seabornes in another column of this paper. What they propose doing is tersely stated in their announcement. As re-Fifteenth Street, Detroit, Mich., director of Hazlett Park As

-"The Impending Cataclysm-How to Avert It," is pamphlet on the money question issued by The International Brotherhood of Justice. Single copies 15 cents, or eight for \$1. For sale by newsdealers. The "Silver Question," Robert Schilling, of 182 Market Street, Milwaukee, Wis., is also an interesting pamphlet, which explains the above question in a manner comprehensible to all. Price 10 cents.

sprightly article in the Topeka Capital in defense of the cause and in answer to an attack made upon Spiritualism in another paper. So, with pen as well as otherwise, he is always ready to do battle whenever and wherever needed. Those are the kind of workers who deserve our undying gratitude.

-From the publishing house of H. Watkin, 26 Longworth Street, this city, we received a neatly printed little pamphlet entitled "The Old Liberty Bell." It is a poem in prose, and well said. The name of the author, or authoress (the latter we suspect) is not given, but we know there is genius enough somewhere in the Watkin family to produce it. Besides that, they are good friends of the cause, and not unlikely to be touched by the light of inspiration.

-Mrs. Cora L. V. Richmond, following her engagement at Lake Brady Camp, visited Cuba, N. Y., her native place, and spoke in the little school-house where she spoke twelve years ago. On the 231 and 29th ult, she spoke at Mantua, Ohio, and arrives at Cassadaga on the 6th of August, where she remains until the 15th. After a two weeks stay at Queen City Park she will return to Lake Brady to remain from August 29th to September 31, when she will return to Chicago to resame control of her regular congregation.

-The Pailosophical Society of Spiritualists is continuing its meetings during the entire Summer, as it is the only socie- thought to visit it. ty now open, the attendance is steadily increasing. For the month of August Mrs. A. L. Pennell has been engaged to lecture and give tests. Her reputation is too well established to require further comment. The Ladies' Aid and mediums' meeting will meet every Thursday afternoon at 2 o'clock promptly, at their hall S E. corner Fourteenth and Central Avenue. All Spiritualists are cordially invited to take part in these meetings. Admission to cents. The credit given to hereb, record the fact.

-Mrs. L. Sherman Smith, of Torouto, Canada, writes that a obysical phenomena. The medium's name is John W. Archer. As the writer's statements are only general, giving no posi- Stanton, So. Windham, Conn, or on the Camp Grounds. tive tests that would convince an outsider, we await further testimony for the benefit of the medium. We may be convinced ourselves of what we see at seances, but the public will not accredit it until a test accompanies it which is undoubted or absolute, as the giving of a familiar name unknown to the medium and no way open for him to acquaint himself with it except through spirit power. But we trust this will follow later.

Camp Notes from Maple Dell, Ohio.

The swiftly recurring seasons bring us once more to our pleasant camp ground. The tinkling brook goes rippling on its pebbly bed, giving no heed to its admirers, nor time, nor change, giving much, taking nothing. Dear old camp-ground, each year we return to thy kind embrace for rest, recreation, scientific, and religious improvement, reviewing our past work and mapping out for the future. Arrivals are constantly coming in, all is bustle and preparation for to morrow (Sun-

day) when camp proper begins. Sunday, 10 30 a. m., music, led by Prof. Plum. Brief speech and greeting by the president, M. E. Danforth, whose quiet gentiemanly ways has won hosts of friends. Prefatory remarks by Prof. King, going over the past four years since our camp was organized, its growth, financial outlook, and fu-ture. Address by Hon. O. P. Kellog, one of the pioneers in the cause who has been absent eight years. He gave a glad greeting to his old friends and co-workers who were happy once more to listen to his cheering voice and pleasing way of elucidating the truths of our philosophy. Adjourned till 2 p. m.

Afternoon session. Sing. The president introduced Cora L. V. Richmond, remarking that, perhaps, he had made a mistake in introducing mediums as speakers in their own name when he should have said their control. Mrs. Rich mond is one of our early mediums who has spent years in the field and ranks among the first. After offering an invocation she requested a few questions from the audience. Question: "Wuen the spirit leaves the body does it remain in the home or pass on?" Answer: "The spirit, after being disenthralled, is not confined to any locality, but roams whithersoever it will. Attractions govern the same after death as prev.ous to it, if the home be harmonious, where love centres and permeates with a divine atmosphere, those within, if it be a type of heaven as all homes should be, then the departed entire satisfaction of all. This highly gifted medium went the park Sundays and Thursdays, 10 cents, Children free. on to say, "As time ripens, as the age reveals itself, we have cycles of religious unfoldment in the visible universe, nature makes no mistakes, never wastes her resources." After music and benediction the meeting adjourned till evening, 730 p. m., song by the choir, after which the time was occupied by Mrs. Richmond and Mr. Kellogg.

Mr. and Mrs. N. W. White occupy the hotel and preside over the cuisine. Their tables are filled with tempting visuods, fresh home, and a preside of the contract of the contract

fresh home-made bread and pastry, obliging waiters, and everything to make a pleasant home for all who may favor them with their patronage.

MERCIA BOYNTON LANE.

World's Fair Visitors

Desiring to secure good rooms with home comforts in a private residence can obtain the same at 3216 Forest avenue, Chicago. The location is central, quiet, and eminently respectable, situated about midway between the World's Fair grounds and the business district of the city, convenient to the elevated railroad and cable cars and lines running directly to the Exposition grounds or business center of the city. Rooms are light, well ventilated, and supplied with gas, both hot and cold water, comfortable beds and new bedding. Good board furnished, if desired. Excellent moderate priced restaurant near by. Rooms 50 and 75 cents per day. Call or MRS. A. CLARY,

3216 Forest Ave., Chicago.

The first meeting held on these grounds was August, 1882. The following year, August, 1833, a society was formed called the Nemoka Camp Meeting Association. The camp was con--Those interested in the Indiana Camp Association will ducted by this association for the next three years when ducted in interesting sketch of its organization on another page of this paper.

In Neurola Camp Association for the next three years when ducted by this association of one of the leaders of the movement, owing to the transition of one of the leaders of the movement, with paper.

Mr. Shaw, of Saranac, Mich., the property changed hands, and 1857 James H. Haslett was elected president, and the grove named in his honor. In 1884 the society was organized under the name of the Haslett Park Association, with Mr. Haslett as president, which position he retained up to the time he went to the fairer country, June 23 1891. His unexpected transition was a great blow to his associates in this great enterprise, he had put so much into and seemed at first as though the loss of his visible presence could not be sustained. His last words to the officers of the association were homes to receive us and many a "God-speed you," vibrated to go on with the work and nobly have they done so. James in our ears Undoubtly some of those dear friends linger yet Waite, Vice-President at the time, and Mr. Haslett's close writes that her engagements to lecture are rapidly being and life-long friend has carried out the work as far as closed for the sesson ahead, thanks to the notice in the Light possible as planned by him. At the first annual meeting of Haslett Park Association, Mr. White was chosen as its president and has since held that office. As it is known generally that it would be Mr. Haslett's wish to have it so, it is feebly begun there. Especially does Mrs. C. D. Pruden's more than likely that Mr. Wnite will be asked to continue to name thrill me with kindly remembrances of her first little fill this responsible possition. Until he too shall go from their sight it is doubtful if there is any other who the association. Thanking at that time the president for instituting a meetwould think could fill the trust so well.

Officers of the association: James H. White, President: Dr. A. B. Spinney, Vice President; James H. White, Treasurer; Dr. A. W. Edson, Secretary and Manager; Trustees-James H. White, Dr. A. Edson, A. Anscomb, S. B. Emmons Mrs. H.

the Spring of 1807 great mediamistic power came to him for number of a paper containing a spiritual lecture suitable to curing disease, and under the blue laws of Penusylvania he was imprisoned six months at Meadville, for practicing medicine without a license. Directly after that in July, 1868 he came to Lansing, Mich., where he has since resided practicing as a clairvoyant physician and building up a large and tion narrow gauge, Alameda, Cal., at the same time holding successful business, beside doing a corresponding amount of good for humanity. He is president of the Medium Protective Union, director and treasurer of the Medium's Medical Association, and has in every way proved himself the medium's friend, fighting every bill pending against mediumship, and never sustained by the mediums as a body. In 1890 he was elected secretary and manager of the Haslett ference they give us the name of Mr. A. Anscomb, of 576 Park Association. This responsible and arduous position has been filled in a most acceptable manner and every department of the camp has been improved under his direction.

The Mediums' Home was built in the Spring of 1800 and dedicated August 17th by Mrs. R. S. Lillie and the inmates of the home, among them Lena Bible who now has a home in spirit land. It was built under the auspices of the Mediums' Protective Union. The lot on which it stands was deeded to the Union by James H. Haslett. The funds to build the home accrued from membership dues, donations from friends, and "Father" P. F. Baker, of Topeka, Kan., is ever awake to the needs of the hour in our cause. Recently he had a contains sixteen large rooms with halls and is very pleasant and cozy.

Niantic, Conn.

The Niantic Spiritualist Camp-Ground is above all others in New England as a place for a camp-meeting, possessing as it does the dual qualities of being a most charming and quiet resort at which to enjoy to the fullest extent all the advanta ges sought at a Spiritualists camp meeting and at the same time be within plain sight of old ocean and surrounded by its bring waters which twice every twenty four hours are b the force of the tides thrown into the broad Niantic River, and Smith cove which encompass it on the East, North, and West sides. Again the grounds are just far enough from the ocean's shore to temper the chilly east winds which sometimes blow, while the pine grove which covers the entire grounds imparts a health-giving aroma, and casts a delightful, quieting shade. In fine there are no shore enjoyments, but are within easy reach while many of the discomforts are escaped.

The grounds are about one-half mile from Niantic station on the Shore Line division of the New York, New Haven and Hartford Rail Road, six miles west from New London,

And to this place the association extends a cordial invitation to all who are in sympathy with progressive religious

The season speakers so far were Rev. E. T. Allen, F. A. Wiggin, G. A. Fuller, M. D. and Mrs. Clara Banks.

Beside the above speakers mediums represented the various phases of mediumship will be constant dwellers at the camp and will offer every opportunity for the study of both the phenomena and philosophy of Spiritualism.

The association is not unmindful of the pleasures of life and has engaged an excellent ochestra which will furnish Mrs. Dean in last week's issue belongs to Mrs. Dee, and we music for dancing two evenings each week during the mee-

The meeting opened July the first, and will extend to Sepany further information desired address the secretary R.

Deer Park and Oakland.

To those contemplating a trip to the mountains in search varied attractions as a delightful atmosphere during both day conducive to the entertainment, pleasure and comfort of its

guests. The surrounding grounds, as well as the hotel, are lighted with electricity. Six miles distant on the same mountain summit is Oakland, the twin resort of Deer Park, and equally as well equipped for the entertainment and accommodation of its guests. Both hotels are upon the main line of the Balti more and Ohio Railway, have the advantages of its splendid Vestibuled Limited Express trains between the East and West, and are most desirable resting places for World's Fair tourists. Season Excursion tickets, good for return passage until October 31st, will be placed on sale at greatly reduced rates at all principal ticket offices throughout the country One way tickets reading from St. Louis, Louisville, Cincinnati, Columbus, Chicago, and any point on B. & O. system to Washington, Baltimore, Philadelphia, or New York, or vice verse, are good to stop off at either Deer Park or Oakland, and the time limit will be extended by the agents at either resort upon application.

The season at these popular resorts commenced June 15th.

Verona Park Camp-Meeting.

The camp meeting at Verona Park, near Bucksport, Maine takes place from August 13th to 27th, beginning on the first day at 2 p. m. with memorial service. Hon. Sidney Dean will officiate on this occasion. On the following Sunday A. E. Tisdale, Samuel Wheeler, and Mrs. Nettie Holt Harding will lecture and give tests. The above will also speak during the week days intervening. The meeting closes Sunday, August 27th.

Half fares to Bucksport on all railroads, August 11th to Aulingers and ever has a watchful care over the dear ones left gust 29th. Transportation by boat or carriage to Verona behind." Other questions were asked and answered to the Park. Board and lodging at reasonable rates. Admittance to

The association meets at the pavilion at 4 p. m., August 22d, for election of officers, etc.

The Auxiliary will hold a fair, commencing August 22d.
All friends of the cause invited.

CORR.



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Alameda, Cal.

May I pen a few thoughts for your excellent pages at this hour, as I have just read Abby A. Judson's letter in issue of h ult. Her beautiful description of St. Paul and Minneapolis, twin cities of the glorious State of Minnesota, takes me back to the year 1800 when Addie Ballon and I were ordained and commissioned by that State Spiritual Association to preach the gospel of Spiritualism, organize societies, and to solomnize marriages, and how with simplicity we prayed that we might be worthy the mantles they had cast upon us, yet with unfaltering trust in our angel inspirers we buckled on the armor and went fearlessly onward. How well or how imperfectly we accomplished our work

will be seen only in the angel spheres. One thing we are conscious of, that there were open hearts and hospitable on the borderland. To such we would say, "Tis sweet to be remembered, but sweeter still to know that we are laboring for the amelioration of earth's children." My heart palpitates with joy and my eyes are filled with tears as I read once and anon of the dear workers who are continuing the work so ing where all were at liberty to speak, she with much feeling exclaimed that it was her first effort in public, but should not be the last, with my permission. So intensely soul stirring were her remarks that many eyes were filled with tears, and for six months before leaving for Minnesota she graced our platform. Why should I not feel for her the love skin to that of a mothers? I have other children also by adoption, Dr. M. Temple, Mr. Corden White, Prof. Ormersd, Mrs. C. Meyers, and many others who trembling got used to the plat form, and are now travelling to disseminate the truth. dear children and scores of others may wonder what has become of their aged foster mother! Not dead nor sleeping, but keeping for the present The Newport House, second stameetings in G. A. R. Hall, Lindermans' New Opera House, Alameda, with Mr. Wm. Reegan for the platform medium (of great promise), not excluding any who may feel an inspiration to participate.

With love and sympathy to all workers, I am as ever the 'Lone Pilgrim," MRS. F. A. LOGAN.

Colorado Springs, Colo.

The Society of Spiritualists at this place are holding meetngs all Summer. Mrs. Kates has occupied their platform during June and July, and the lectures and tests have attracted large audiences. She will rest during August, and Prof. Lockwood will occupy the platform. The society is composed of earnest persons and bids fair to do a good work. We are engaged in a local business in Manitou, where we can have a Summer occupation and be spared from the severe toil at camp-meetings. Mediums and speakers should not be incessantly engaged upon the platform or in the seance-room.

Change and rest are necessary.

Whilst the platform does not afford a lucrative occupation for a man and wife (4s we will not engage separately) yet, our labors have been well compensated and we trust to give some time each Winter in the field. We hope to labor in the West and help the cause of truth. Whenever and wherever we can accept calls we will be pleased to receive them. But local work is needed and the platform worker should be relieved from the toil of so much travel and permitted to build more permantly than transient calls to various localities induce.

G. W. KATES.

Hamilton, Can.

Mr. Geo. W. Walrond gave a trance address on Sunday last; the subject chosen was "Honesty." The guide dwelt at great length on the many significations, which the word honsty implied, such as honor, integrity, sincerity, etc. The orthodox minister who preached that which he did not be-lieve or did not preach that which he believed or knew to be true was guilty of dishonesty. Insincerity and hypocrisy were to-day the prevailing characteristics of the Christian. They had obtained a foothold in every church and sect, indeed many looked upon them as everyday necessities, the result partly of custom, but due chiefly to erroneous church teaching. Mrs. Grundy was the great idol of divinity, Church and State, monarchs and peasants, fall prostrate in attitude of worship, and servility at her feet. The many prevailing errors of society were pointed out as a general lesson to Spiritualists, who were particularly enjoined to be honest, not only in their every-day commercial dealings, but in all things affecting their belief and knowledge of Spiritualism, in other words to be honest and courageous in their opinions on the subject, and particularly so in their feelings towards all mediums, who are instruments for the work of the spirit. CORR.

Beatrice, Neb.

To the joy of all true Spiritualists, Mrs. Maud Lord Drake, new medium has appeared on the spiritual horizon, through tember 5th. The speakers for August are Jos. D. Stiles, whom she has seen materializations, slate-writing, and other J. Frank Baxter, G. C. B. Ewells, and Mrs. E. C. Kimball. For this noble and wonderfully gifted woman, is with us again ceiving tests from the loved ones in spirit life. The rest of this noble and wonderfully gifted woman, is with us again ceiving tests from the loved ones in spirit life. glorious v rk for humanity in teaching beautiful truths of Spiritualism. Her labors, both in public pressed themselves so well pleased that another social was and private, are elevating and exalting. She forcibly advocates the principle of temperance and morality, zealously these socials indefinitely, as there are a great many people urging our young men to eschew all evil and pernicious of health and pleasure, Deer Park, on the crest of the Allegheny Monntains, 3,000 feet above the sea level, offers such
She has lectured three successive Sabbaths in Unity Church to highly appreciative audiences, the house being packed till and night, pure water, smooth, winding roads through the standing-room was at a premium. After her lectures she mountains and valleys, and the most pictures que scenery in the Allegheny range. The hotel is equipped with all adjuncts which were acknowledged to be correct by those to whom they good desired, and as O. W. Humphrey has wisely said: "We were given. The skeptic, the orthodox church member, and the worldly alike were convinced of the truth of immortality. Many who had mourned their loved ones as dead and gone from them, perhaps forever, were made to rejoice by the spirits proving themselves to be present, as proof upon proof demonstrated the fact that they still live, love, and were near and round about them, giving words of comfort and good cheer. Thus has Mrs. Drake blessed the hearts of hundreds in this community, and won their highest esteem. Should she ever come this way again she will meet with a cordial reception. MRS. H. W. PARKER.

East Claridon, O.

The O. U. S. Society of Geauga County, Ohio, convened at S. Goolds', July 9'h, with a goodly number present. The meeting opened with music by Mrs. F. H. Morse. The minutes of several previous meetings were read and adopted, after which we had our lyceum lesson. As we have no hall we do not have any regular speaker. But one of our members, Mrs E.G Ohl, is being developed as speaker and test-medium, so For full information as to hotel rates, rooms, etc., address George D. DeShields, Manager, Deer Park, or Oakland, Garrett County, Maryland.

that when she is present we are highly favored, and it was our good luck to have her with us at this meeting. She gave a short talk and a number of tests. There being strangers present the tests seemed mostly for them which they readily recognized. On account of its being the busy part of the season and so many camp meetings in session we adjourned our meetings for four weeks. The next meeting will be held at the residence of Mr. and Mrs. F. H. Morse in Claridon, August 6th. Everybody is invited.

MRS. J. E. REED.

In Dyspepsia and Nervous Prostration

USE HORSFORD'S PHOSPHATE ACID. Dr. J. B. Kreider, Bucyrus, O., says: "Have used it in dys

pepsia ane nervous prostration. I am delighted with the results obtained. It has proven an admirable medicine in my hands in relieving that nervous exhaustion which so commonly ensues after days of exalted temperature, as well as that which follows as a sequel of dyspepsia and other pros trating diseases."

Camp-Meetings for 1893.

Queen City Park, Burlington, Vt., from July 30 to Sept. 3. Haslett Park, Mich., from July 27th to August 28th. Indiana Camp, Chesterfield, Ind., from July 20th to August

Cassadaga, N. Y., July 21st to August 27th.

Mt. Pleasant Park, Clinton, Ia., July 30th, to August 28th. Ashley, O., August 20th to September 4th. Verona Park, Maine, August 13th to 27th. Liberal, Mo., August 19 to September 4. Lake Brady, July 2 to September 3. Etna, Me., August 18 to September 3. Lake Pleasant, Mass., July 30 to August 27. Vicksburg, Mich., August 11-27. Onset, Mass., July 9 to August 27.
Devil's Lake, Mich., July 28th to August 14th.
Parkland, Pa., July 16 to September 10. Mantua Station, O., July 23 to August 14. Delphos, Kan., August 11 to 27. Sunapee Lake, N. H., August 13 to 27. Niantic, Conn., July 1 to September 5. Temple Heights—Northport, Me.

The 20th Annual Convocation

N. E. S. C. A. LAKE PLEASANT, MASS

July 30 to August 27, 1893, inclusive.

SPEAKERS. - Mrs. Sarah A. Byrnes,
- Mrs. R. S. Lillie,
- Mrs. Clara Banks (expected),
- Mr. Willard J. Hull, August 4, 5, and 6, -August 8 and 10, -August 11, 13, and 15, August 17, 18, and 20, August 11, 13, and 15, ... Mr. Willard J. Hull,
August 17, 18, and 20, ... Hon. A. B. French,
Angust 19 and 24, ... Mrs. Carrie Twing,
August 22, ... Mrs. Tillie Reynolds,
August 23, 23, and 27, ... Mr. J. Frank Baxter,
Mr. John Slater, the most remarkable of test mediums, will give ests at every lecture and conference during the encampment,
For particulars send for circulars, ... J. Millon Young, Clerk,
A. H. Daily, President, ... Lake Pleasant, Franklin Co., Main

Indiana Camp.

The Third Annual Camp meeting of the Indiana Associa ion of Spiritualists opened July 20, 1893, at their camp grounds near Chesterfield.

The opening session was largely attended by the campen present. The president, Dr. Westerfield, made a few remarks expressing his gratitude at the success of the camp, and the growth of Spiritualism throughout the country. Other peakers were Mr. Post, of Michigan, Mr. Mendenball and Mr. Brown, of Indiana, and Mrs. Colby-Luther, who thrilled her audience as she always does on the subject of "Patrioting and Religion. On account of the World's Fair and close financial times

we were in doubt whether the attendance would reach that former years. Fut the first week closed with more people on the ground, and the first Sunday with a much larger attendance than either of the preceding years. This following week there were many new arrivals who have engaged lode ing in advance. Our annual convention meets on Friday July 28th, for the election of officers of the State Association and transaction of other business.

Mrs. Luther and Mrs. Succhau were the speakers last week with the addition of Willard J. Hull the following Sunday. The Indiana Camp-ground is steadily improving and every thing progressing harmoniously. Every body is cordially in vited to attend.

The following are the speakers and mediums in camp: Mrs. A. Colby Luther, Mrs. Adah Sheehan, Mr. Willard J Hull, Mr. J. Clegg Wright, Mr. J. H. Mendenhall, J. C. Post James Brown, Mr. J. G. Sutton, Mrs. Jacobs, Mrs. Seery Hibbits: Miss Williamson, Mrs. Stowell, Miss Cummins, Mrs. Mendenhall, Mrs. Aber, Mr. F. N. Donovan.

CAMPERS AND LODGERS.

Mrs. G. H. Mendenhall, Mrs. Sadie Mendenhall and family, Emma A. Digs, Lora Wayman, Mrs. J. G. Sutton and wife, Mr. L. O. Edson and wife, Mrs. May Hunt, Mr. W. W. Mc-Clain, Florence Cumming, Mrs. Colby Luther, Miss Mand Colby, Mr. G. W. Sherwood and wife, Miss Nellie Williamson, Mr. W. Williamson, John A Falk, Lillie Falk, Myrtle Palk, Ellen Golden, Mr. C. V. Griffith and wife, Miss Hulda Griffith, Ella G Spear. Ida B Richards, J. P Blemmer, E. A. Barton, J. C. Post, Cora Holmes, J. N. Ruminer, Mrs. J. H. Stowell, E. D. Gardner, D. Hudson, Mr. A. L. Morris and wife, E. Town, Dr. J. H. Hartwell aud wife, Mrs. J. H. Nisley, Maud Miller, Mr. H. Vonderheid, Mrs. M. Voncerheid, Mn. L. Hedrick, Elsie, May, and Florence Hedrick. C. S. Waugh, W. S. Wandel, Mr. E. B. Chamness and wife, Mrs. Vaugn, Mn. A. M. Churchill, Daisy Hopp, Theo. L. Zion and wife, Fred. Wassenfeltz S.H McMaster, Mrs. E.E. Sharp, Mrs. Delia Dowell, H. B. Blacklidge and wife, Mrs. Van Liew, B. F. Schmid, Mr. Barnitt and wife, Mrs. S J. Brown, Dr. J. W. Westerfield and wife, G. G. Westerfield, Mrs. L. W. Hardin, Miss Flora Hardin, FLORA HARDIN, Sec'y. Mr. J. Abbott and wife.

Detroit, Mich.

Spiritualism is enjoying a boom here at present, and many of the friends are rallying around our standard as never before. Many are inquiring the way of life. Old creeds and dogmas do not seem to satisfy the longings of their souls, and they have been quietly investigating our claims in regard to the philosophy and phenomena of Spiritualism. For nearly eleven months we have carried on public meetings, and many tell me that at first they come simply out of curiosity, but have since become so interesting they never miss a sin-

gle lecture or meeting.

A series of socials are attracting many of the friends of different beliefs. Secretarian walls are beginning to crumble and the bars have been let down so low that any who are inclined to come over to the side of truth and justice will find

no difficulty. Recently a social was held at the new home of O. B. Eston, 95 Park Avenue. The party opened with a short address from our guide, when many hearts were comforted by rethe time was delightfully spent in social converse, and announced for the following week. We expect to continue

who are not situated so as to attend camp meeting. We have We shall, as a society, endeavor to send a delegate to the national convention to be held in Chicago in September, '93, should not let difference of opinion divide us. Wnile one may believe in re-incarnation, another in the great law of

karma, or cause and effect, another may feel that the only

convincing tests or mode of communication is through the

phenomena. One condemns materialization for the reason

they do not believe it possible, and so on through the chap-Will it not be better to forget self for a while and work for the general good of humanity?

I hope the call issued in behalf of Lyman C. Howe will be responded to in a substantial manner by all lovers of justice and right; for as we believe in the father and motherhood of God, in the brotherhood of man and sisterhood of woman, let us cement these ties by the bonds of love and harmony, then we can truly feel and realize what it means to have peace on earth and good will to all. MRS. NELLIE S. BAADE.

Lake Pleasant Park Camp.

The twentieth annual convention of the N. E. S. C. A. # Lake Pleasant meets July 30th to August 27th, inclusive. Speakers: July 30, August 1 and 3, Mrs. Sarah A. Byrnes; August 4, 5 and 6, Mrs. R S. Lillie; August 8 and 10, Mrs. Clara Banks (expected); August 11, 13, and 15, Willard J. Hull; August 17, 18, and 20, Hon. A. B. French; August 19 and 24 Mrs. Carrie Twing; August 22, Mrs. Tillie Reynolds; August 23, 25, and 27, J. Frank Baxter. John Slater, the most remarkable of test med ums, will give tests at every lecture and conference during the encampment.

For particulars send for circulars. J. Milton Young, Clerk; A. H. Dailey, President, Lake Pleasant, Franklin Co.

Haslett Park Camp

Opens July 27th. Rates one one-third fare, may be obtained on all roads, Tuesdays, Thursdays, and Saturdays, commence ing July 26th and ending September 1st.

EFFIE F. JOSSELVE. GOOD NEWS FOR ASTHMATICS.

We observe that the Kola plant, found on the Congo River, West Africa, is now in reach of sufferers from Asthma. As before announced, this new discovery is a positive cure for Asthma, You can make trial of the Kola Compound free, by addressing a postal card to the Kola Importing Co., 1184 Broadway, New York, who are sending out large trial cases free by mail, to sufferers.

Rowley's Occult Telegraph.

This is the greatest mystery of the nineteenth century, and at the This is the greatest mystery of the nineteenth century, and at the same time a well-attested scientific fact. Through this remarkable the strument spirit Dr. Wells, now so well known throughout the world, diagnoses and prescribes for patients everywhere and very seldom, is ever, fails to perfect a permanent cure where the most emirent physicians have failed. All this is accomplished through the mediumshiped visals of a graduate of Rush Medical College of Chicago allepathic and is also a graduate of Rush Medical College of Chicago allepathic and the Relectic Medical Institute of Cincinnati, O., and therefore is fully competent to carry out any and all instructions and please the abled rents of all schools of medicine. For the next three months, in order to increase the circulation of the Libert of Trith as a matter of personal friendship, I will send diagnosis and medicine to last two sends and the LIGHT OF TRUTH FOR ONE VEAR for \$2 on to all new \$2 on their triends who are not taking this paper. Regulas paternsh, in order their triends who are not taking this paper. Regulas paternsh as a send send in \$2 on the circular of Trith send one year free. Send for circular A. Address. W. S. ROWLEY, M.D., N.C. 9 Olen Park Place Cleveland A.